BOOK I

THE MODERN HOSTESS

A Formal Hotel Dinner

AS ILLUSTRATED BY

OSCAR OF THE WALDORF

Courtesy of
HIGGINS & SEITER
New York

The First Course

HUÎTRES—OYSTERS

A glance at the "board" shows the water has been poured, and the first course, consisting of raw oysters, has been served, presenting the appearance shown in illustration. The oysters may be in the shell on an oyster plate, or without shells on a specially made plate. In either case the plate should be placed on top of a serving plate of decorated china. The oysters should either be thoroughly chilled, or served on cracked ice, and accompanied with a bit of lemon. Horseradish and pepper sauce are the proper articles to serve with them.

The Second Course

POTAGE—SOUP

The illustration for the second course shows the soup-plate to have taken the place of the oyster plate, with which has gone the oyster fork. The napkin is in use, and the flower is answering its purpose of personal adornment. The goblet of water, in this and succeeding illustrations, remains in place throughout the dinner, being refilled at intervals.

The Third Course

HORS D'OEUVRES
DAINTY DISH

may consist of cold side dishes, such as olives, radishes, canapés, caviare, anchovies, etc., or timbales, croustades, palmettes, mousselines, bouchées, etc., which are served hot.

The Fourth Course

POISSON—FISH

which in this instance is boiled salmon and Parisienne potatoes, shows that a fish plate has superseded the soup plate, the soup spoon also having been taken away. The fish, if it is boiled or fried, should have potatoes served with it; if broiled or cooked in any fancy manner, serve cucumber salad. The fish plate, knife, and fork are taken away (the under dinner plate goes with them).

The Fifth Course

ENTRÉE

is in this case sweetbread with green peas. There now remains the butter spreader, one knife and fork. Entrées should be made as light as possible, and they should be made in a fancy way, so as to avoid any carving.

The Sixth Course

RÔTI—ROAST

consists of the "pièce de résistance," served on a single hot plate. Saddles of either veal, mutton, lamb, venison, or antelope may be used for this course; also turkey, goose, duck, capon, etc., may be served, accompanied by one or two vegetables; the silver being relaid for each course.

The Seventh Course

SORBET—PUNCH

which is not essential, but nevertheless a pleasing half-way house among the various stages of the dinner, is sherbet, for which cooling refreshment a sherbet set is desirable.

The Eighth Course

GIBIER—GAME

served with salad, follows immediately after the sherbet, and forms the eighth course.

After this course the table is cleared for the first time of all plates, knives and forks, leaving only the goblets before the guests. All crumbs, etc., are carefully swept away with a silver crumb scraper and tray, and dessert spoon and fork are laid for the ninth course.

The Ninth Course

DESSERT

introduces the dessert, which, of course, is served according to the menu. After the dessert, plates, forks, and spoons are removed, a finger bowl, partly filled with scented water, placed on a plate on which is a doily, is put before each guest in the proper position. The guest is expected to lift the bowl and doily from the plate. On the plate there must also be a fruit knife and nut pick (if they are in the menu).

The Tenth Course

CAFÉ—COFFEE

consists simply of black coffee in small after-dinner cups; cheese, if served, accompanies this course.

Consolidated Library of Modern Cooking and Household Recipes

CHRISTINE TERHUNE HERRICK

EDITOR-IN-CHIEF

Author of "The Little Dinner," "The Chafing-Dish Supper," etc., and associate author with

MARION HARLAND

of the National Cook Book

AND

A LIST OF CONTRIBUTORS WHICH INCLUDES MANY OF THE FAMOUS CHEFS AND COOKING EXPERTS OF THE UNITED STATES

VOL. I.

New York

R. F. Bodmer Company

1907

Copyright, 1904

By R. J. BODMER

MADE BY
THE WERNER COMPANY
AKRON, OHIO

CONTENTS

	PAGE
The Formal Dinner	1
The Informal Dinner	31
The Formal Luncheon	36
The Informal Luncheon	41
Suppers	42
Chafing-dish Suppers	46
Breakfasts	49
Afternoon Teas	53
Table Manners	62
Introductions	76
Cards	88
Calls	113
Balls	125
Receptions	176
Musicales and Dramatics	187
Theatre Parties	196
Garden Parties	204
Visiting and House Parties	209
Weddings	230
Correspondence	301

THE BEGINNING OF THE BOOK

You will tell me you have a cook-book already, my friend the housekeeper.

Perhaps you have bought the Consolidated Library of Modern Cooking, because the five handsome volumes would look so attractive on your shelves. But you do not think it will ever be of much real service to you? The cook-book you cherish is a fat, heavy book, to be sure, and not so handy as these volumes, but you think it contains everything you need?

I don't think so. More than that, I believe I can show you several ways that have not occurred to you in which the Library can be of decided value.

Look at the opening volume, in the first place—The Modern Hostess. You know how often you are puzzled to carry out your hospitable intentions. You would like to give a dinner, or a tea, or a little evening party; but you don't know just how to do it. You don't wish to put the matter into the hands of a professional, and yet you dread undertaking it alone and perhaps stamping yourself a "back number."

My dear woman, do you think you are alone in this? The average American wife begins her household life on a modest scale, and when she arrives at the point where she can entertain with more liberality she does not know just how to set about it. It was to meet that want that this volume was designed. Here you can learn how to conduct any form of hospitality, from a house party to an afternoon tea, and the instructions discuss not only every item of each one, from writing the invitations to speeding the parting guest, but consider also the small as well as the large purse.

There is another unusual feature in this first volume. Some of us may not be hostesses, but sooner or later all of us are likely to be guests. That contingency is covered,

too. Thrown in, to make good measure, so to speak, are chapters on the etiquette of calls and correspondence and cards—all the details connected with social life. Now do you see why the first volume is to be of use to you?

But the Library is on cookery? I am coming to that. It is very much on cookery. The majority of cook-books may be roughly divided into two classes: the books that teach how to cook—very few of these—and the books that teach what to cook. The trouble is that most persons are told what to cook without being taught how it is to be done. That difficulty has been met and conquered here by devoting a volume to cooking lessons which will ground any unskilled housekeeper in the rudiments and lead her by easy stages to the point where she can achieve the elaborate dishes described in the later volumes.

There are three volumes of recipes, besides the one on cooking-school work. But the fifth volume introduces an innovation in cook-books by being prepared with an especial view to the tastes of the man of the house.

Do you think, dear madam, that he has no interest in cook-books? He will be interested in this one!

Look at it for a moment. Most men who know anything of cookery rather fancy themselves as managers of a chafing-dish. Here are chafing-dish recipes that will foster the pleasing vanity. Show him these!

Look a little further. Observe the directions for serving wines, liqueurs, etc. Your lord and master may think himself a judge in this line, but he will be interested in the new features presented here, in the histories of the different wines, in the instructions as to the times and conditions in which they should be served, in the toasts that may be offered with them. Commend this section to his study, and you will bless the foresight which put all this special information into one volume, and so permitted you a chance at the rest of the library.

You see now how it is of value, do you not? Get into the habit of turning to it in emergencies, and don't look upon it as too good for daily service. Only by making it your constant companion can you learn all the Library may do for you in saving you thought and labor.

CHRISTINE TERHUNE HERRICK

THE FORMAL DINNER

In point of dignity and importance the formal dinner stands at the head of modern social entertainments. No other form of entertainment is governed by rules so inflexible, or presents to the novice such a bewildering array of difficulties in its conduct. If, however, in preparing to give a formal dinner, it is remembered that the purely practical details are to be carried out according to the strict rules of custom, and must not be varied to suit the taste or convenience of the hostess, the undertaking becomes at once a less serious problem. It is in her choice of the viands, the table decorations, the selection of guests, and in her general tactfulness, that opportunity is offered to achieve distinction as a giver of successful dinners.

The term "formal dinner" seems in the minds of many people to be synonymous with lavishness and display, whereas simplicity—not the simplicity of frugality, but the simple dignity and grace of good taste—should be the keynote of the "company" dinner as well as that of a less ceremonious entertainment. The

experienced hostess will introduce no novelties at her dinners; no chafing-dish courses or "surprises" of any kind. She will not have tawdry or over-elaborate menu or dinner cards, and, above all, will not place beside the plate of each guest a "souvenir" of the occasion, which one "authority" informs his readers may consist of jewelry, purses, and knick-knacks of plush or satin, the latter "of home manufacture, if desirable." As an appetizer a plush handkerchief case is scarcely to be commended; and really the only souvenir permissible at a dinner is the flower or *boutonnière* sometimes placed at each cover, or the dainty name card. Expensive gifts to one's guests are never in good taste, though the custom of giving such things has prevailed to a considerable extent in certain forms of entertainment. Cotillon favors, for instance, were often expensive; also the prizes offered at card parties; but the tendency now, where favors, souvenirs, or prizes are to be given, is to present articles of small intrinsic value, but of especial daintiness or oddity.

To return, however, to the subject, it would be advisable when contemplating the giving of a large and ceremonious dinner to consider well what it means in the way of expense and of mental and bodily exertion. Unless one's

income is large and his establishment equipped in accordance, it would be better not to attempt a dinner of ceremony. To be compelled to hire extra servants for the occasion, or extra dishes, or silver, is to stamp the entertainment at the start with the mark of bad taste. Better far to give a small informal dinner, with the means at hand, however limited, than to undertake an elaborate affair which will not only seriously cripple one's bank account, but which must inevitably fall short of the perfection necessary to successful achievement.

INVITATIONS

Invitations to a formal dinner are, of course, correspondingly formal. It is the decree of custom that they should be sent out at least two weeks in advance of the selected date, and that they must be answered promptly; if possible, within twenty-four hours. To postpone from day to day the sending of a reply to a dinner invitation is a serious breach of good manners, inasmuch as such delay causes the hostess great mental disturbance and serious inconvenience. Should a note of regrets reach her promptly, she has time to invite another guest to fill the vacant place; but if the refusal comes at the eleventh hour she is forced into a position from which any kindly, tactful woman may well shrink; for

she is now compelled to find a "stop-gap," and this means an invitation sent but a few days before the dinner. The recipient of such an invitation to a formal entertainment knows well that he is a "second choice," and naturally feels a bit resentful. If it becomes necessary to fill a vacancy on short notice the wise hostess will turn frankly to some tried and good-natured friend, who is sufficiently a man or woman of the world to understand the exigencies of dinner-giving and who will cheerfully rally to her assistance and do all possible to help to save the day. But no hostess should be placed in a position so awkward through the negligence of a guest whom she has honored by an invitation. The object in sending dinner invitations a fortnight or longer in advance is twofold. In the height of the social season especially, society people have many engagements to fill, and their time is often bespoken for days ahead. In order, therefore, to secure the company of those one wants particularly to bring together, it is necessary to give them ample notice.

If the invited guests are familiar with the rules of etiquette, each one responds at once to his or her invitation. In replying, the answer given must be a definite "Yes" or "No"—that is, the invitation must be either

accepted or declined; there is no middle position on this point; there must be no vacillating, no conditions expressed. An acceptance must not be made dependent upon personal circumstances that are likely to arise in the interim—this would be the height of rudeness—and finally, it is always best to accept a dinner invitation unless one has good and sufficient reasons for declining it. The two objects, then, in sending invitations at least two weeks in advance are: first, to secure the guests you most desire, and second, to have a reasonable length of time, in case of a note of regrets, to secure another guest.

Invitations to a formal dinner are usually engraved upon large, square, white cards, but it is quite proper for the hostess to write her invitations upon note paper—using not more than the first page, and following the formal wording of the engraved card. If it is decided to use the latter, it is best to consult a reliable stationer regarding the details of shape, size, type, etc. Those dwelling in the country or small towns may write to a leading stationer in the nearest city, who will furnish information and attend to the printing of the cards. Upon the engraved card spaces are left for the insertion in handwriting of the names of the guests, the day, the hour, and the date. The

usual form of invitation, whether written or engraved, is as follows:

Mr. and Mrs. James Angell

request the pleasure of

____ ____ ____ ____

company at dinner

on _____ *evening*

at _____ *o'clock.*

79 *Prospect Street.*

14 *Holmes Avenue,*
March 31*st*, 19—.

Mr. and Mrs. Andrew White

accept with pleasure

Mr. and Mrs. James Angell's

invitation to dinner on

Tuesday evening, April tenth,

at eight o'clock.

In cases of "regrets" the form will be:

Mr. and Mrs. Andrew White
regret that their departure from town
prevents their acceptance of
Mr. and Mrs. James Angell's
kind invitation to dinner on
Tuesday evening, April tenth,
at eight o'clock.

14 *Holmes Avenue,*
March 31*st*, 19—.

An invitation sent to a man and wife is addressed to both; if another member of the family or a guest of the house is invited, he or she receives a separate card. An answer, whether conveying regrets or an acceptance, is invariably addressed to the hostess, not to herself and husband.

The letters R. S. V. P. (*Répondez, s'il vous plaît,* which is a French expression meaning "Answer, if you please") are no longer used upon dinner invitations. It is not in good taste to remind your invited guests that they must not be remiss in their manners; furthermore, the words are unpleasantly suggestive of overanxiety on the part of the hostess as to the number of oysters and ices to be provided.

In giving a dinner in honor of a special guest, the hostess may write at the bottom of the engraved card, or add to her written invitation, the words, "To meet Mr. and Mrs. So-and-So." Or small cards may be engraved with these words and inclosed with the invitation.

In case it becomes necessary to postpone the date of a dinner or to cancel the invitations thereto, an explanatory note must be sent by messenger or by special delivery to such invited guest. Such notes are expressed in the third person and may read as follows:

Mr. and Mrs. James Angell regret exceedingly that a sudden and severe illness in their family necessitates the indefinite postponement of their dinner arranged for the 10th inst.

To be compelled to break a dinner engagement—to cancel one's acceptance of an invitation—is unfortunate; but unexpected circumstances sometimes arise which render a note of withdrawal necessary. In this case a note of explanation, written in less formal manner than are the invitation and its answer, must be despatched to the hostess in the quickest way possible. The excuse given for breaking the engagement must be distinctly stated, and the regrets should be sincerely but not extravagantly expressed. One might say, for instance:

14 *Holmes Avenue,*
April 4th, 19—.

My Dear Mrs. Angell:

I regret to say that we are by unforeseen circumstances prevented from dining with you next Tuesday. Mr. White met with an accident resulting in a severe sprain, which makes it impossible for him to walk. I assure you that this unpleasant circumstance and its attending pain to Mr. White are hardly more severe than our disappointment at relinquishing this opportunity of enjoying your hospitality.

With many regrets, I am,
Faithfully yours,
Agnes White.

THE GUESTS

The success of a dinner, formal or otherwise, depends so largely upon the people brought together to enjoy it, that the hostess must use the utmost care in choosing the guests. She will not select them at random from her circle of friends, with the unpleasant conviction that she must invite this one or that in order to "repay" certain social obligations; but she will keep in mind that her first object is to give the most enjoyment possible to each guest at her table, and that this can be accomplished

only by bringing together congenial spirits, or at least by inviting no one who through dulness, egotism, or any other failing will neither have a good time himself nor contribute to the enjoyment of others. The circle should not be marred by the presence of even one guest of this kind. If the hostess must give a dinner to return social obligations, that is a different affair, and perhaps a more difficult one to manage with entire success; but we are speaking now of the dinner in which full play is allowed for the best effort.

Six, eight, or twelve are the best number of guests for a dinner, though as many more may be entertained as the dining-room will comfortably accommodate. The table, above all things, should never be crowded. Bodily and mental comfort and ease are prime requisites for the enjoyment of a good dinner.

It is well to invite equal numbers of men and women; and in seating the guests at table to see that people of like tastes are placed together. Husbands and wives or near relatives should, of course, be separated. It is not to be expected that every guest will prove a brilliant talker; indeed, a person who is inclined to monopolize the attention of the entire table by his discourse is not as a rule a desirable guest; he frequently bores one or another of those

present, who out of politeness lends a perfunctory ear to his "flow of language," but who would much prefer to chat quietly with his own immediate neighbor. But, of course, the arrangement of the guests is a matter that the hostess can best decide for herself from her intimate knowledge of the characteristics of each one invited. If a guest of special importance has been invited,—a traveller, an author, or a well-known painter,—everyone will be glad to hear him talk, and his hostess is fortunate if he proves to be brilliant and entertaining. As to the duties of guests themselves, it need only be said that each one should remember that the success of the dinner depends in a measure upon himself. He is not there simply to be fed and amused, but to do the best in his power to add to the enjoyment of his fellow guests and to the comfort and ease of mind of his hostess. She will be grateful to him for his pleasant attentions to her other guests, and especially to anyone among them who does not seem to be wholly at ease, or who needs drawing out. Such a guest is bound to be found occasionally, even in a carefully selected dinner group.

The hostess herself must present to her guests a face of imperturbable serenity. She must seem as free from anxiety as the cheerfulest man or woman at her board, and under

no circumstances should she turn a troubled glance on her servants or in the direction of pantry or kitchen. No difference what disaster occurs or threatens to occur, she must "make believe" it is no concern of hers whatever—must keep a smooth brow, an unshaken voice, and a steady hand. The host, at the other end of the table, is equally unconscious of the domestic machinery revolving noiselessly about him.

At large dinners it is customary to place in the gentlemen's dressing-room a tray on which small envelopes are placed, one addressed to each of the men and containing a card bearing the name of the lady who is to be his dinner partner. When this plan is not followed the hostess simply announces to each man the name of the lady who has been assigned to his care; and if she is a stranger to him, he is presented to her before dinner is announced. It is the butler's duty to note the arrival of the guests, to "keep tab" on them, figuratively speaking, so that when all are assembled in the drawing-room he may announce the dinner; and both dinner and guests, by the way, should be exactly on time.

Upon their arrival, the guests are directed to the dressing-rooms, and thence descend to the drawing-room. At the proper moment the

The Home Dinner—Oysters

The Home Dinner—Soup

butler enters the drawing-room and stands just within the door; the hostess, having this detail in mind, will turn her face toward him, thus giving him an opportunity to say very quietly, "Dinner is served," or simply to incline his head slightly. He then bows respectfully and leaves the room without turning his back upon the company. The host now rises and offers his arm to the lady who is to sit at his right, usually a woman of especial distinction or one who for some reason is to be thus honored. The other gentlemen follow with the ladies assigned to them, and the hostess comes last with the man who is to sit at her right. If more ladies than gentlemen are present, the hostess must enter the dining-room without an escort, as it would not be in good form for her to appropriate one of the few men present while a woman guest was without an escort.

THE MENU

Some writers upon the subject of dinner-giving contend that the success of a dinner depends entirely upon the guests—that the feast of reason and flow of soul is the thing—and that the matter of the menu is purely secondary. While no one will dispute the importance of having a brilliant circle of guests at one's entertainment, it is safe to say that the brilliance

of those same guests would be considerably dimmed were they compelled to sharpen their wits on poorly selected, poorly cooked food and bad wines. The first step, then, after settling upon the date of the dinner and selecting the guests, is to make a study of the provision market. The great majority of food articles are " in season " during certain parts of the year. Many of them can be found in the market throughout the year, but when out of season are of forced cultivation and not nearly so palatable. They are also much higher priced, which to some people is an item worth considering. Nature knew what she was about when she assigned to each animal and vegetable food its proper season, and any attempt on the part of butcher, gardener, or cook to improve upon her scheme cannot but result in failure. Therefore, an essential consideration in arranging a dinner menu is to select from the list of food articles those that are in season—in other words, at their very best. In another part of this work will be found tables giving accurately the " seasons " for fish, meat, fruits, and vegetables.

The experienced hostess will, of course, have menus galore at her finger-tips. So many good dinners has she given and eaten that the selection of the viands for another dinner need cost her no great effort; but the woman inexperi-

enced in entertaining on a large scale will be appalled at the serious problem of making up her first few menus. They look so simple—"just oysters or clams, you know, and soup, and some kind of meat, and game and salad, and so on." It is easy to generalize; the trouble doesn't really begin until one tries to particularize—"What kind of soup must I have? What meat is best? What entrées are proper? What game is seasonable? and what about salads and desserts?" It is indeed bewildering. The following points, however, in conjunction with a careful study of the tables referred to, will be found very helpful:

A dinner of ceremony will consist usually of eight or more courses. These should be chosen not only with an eye to the palatableness of each, but with a view to the good balance and general harmony of the meal throughout. Do not repeat articles in different parts of the dinner; for instance, do not serve oysters in two or three ways, however different in preparation; nor lobsters, nor cheese, etc. If you have more than one entrée, let them vary in nature as much as possible.

The outline of the course dinner is almost invariably as follows: 1, oysters; or, if out of season, some other appetizer; 2, soup; 3, fish; 4, entrée; 5, roast; 6, game; 7, salad; 8, dessert.

This may be varied by the introduction of entrées, sherbets, etc., thus increasing the number of courses.

Oysters are seasonable in each month in which the letter "R" occurs. When not in season their place upon the bill of fare is usually filled by the Little Neck clam. Six oysters, or about eight clams, are served to each guest. Small plates especially for the purpose are filled with shaved ice, upon which the mollusks in the half-shell are symmetrically arranged. A quarter of a fine juicy lemon is placed in the centre of each plate. To accompany this course, the waiter passes small sandwiches of brown or graham bread, or dainty crackers. The proper condiments are salt, pepper, cayenne pepper, Tabasco sauce, and horseradish. Sauterne is the wine to be served. A clear soup is usually served at a formal dinner. If two soups are prepared one should be thick—a cream, purée, or bisque. The waiter asks the guest which he prefers. Soup plates should be about ten inches in diameter; in serving, a scant ladleful is the portion of each guest. To fill a soup plate too generously is in bad taste. Toasted crackers may be served with clear soup, and croutons with a thick soup. Neither crackers nor croutons should be placed in the soup before it is served, as they lose their crispness;

they are passed so that the guests may help themselves. Sherry accompanies the soup.

It is usual to serve potatoes with boiled or fried fish, and cucumber salad with fish that is broiled or prepared in some fancy style. Cress, tomatoes, and radishes may also be served with fish. A salad, dressed with oil, should not be placed directly upon the hot fish-plates, but upon a leaf of cold, crisp lettuce; or it may be served in separate dishes at the left of each cover. Olives and salted almonds are passed with this course and Rhine wine served.

Entrées are dainty dishes so made as to require little or no carving; they are served between the principal courses, and include the various croquettes, rissoles, patties, and timbales.

One entrée, following the fish, is sufficient upon a menu, but it is quite allowable to serve two or more. If two entrées are prepared, let the second be a fritter or compôte of some sort. Serve claret.

The roast, or *pièce de résistance,* as it is termed, with its accompaniment of vegetables, constitutes the substantial course of the repast. Roast sirloin of beef, or saddles of mutton, lamb, veal, or venison may be chosen. Roast poultry—turkey, goose, duck, etc.—is equally desirable. Potatoes with one other vegetable

are usually served; or the potatoes may be omitted and two other vegetables prepared. The proper wine is champagne.

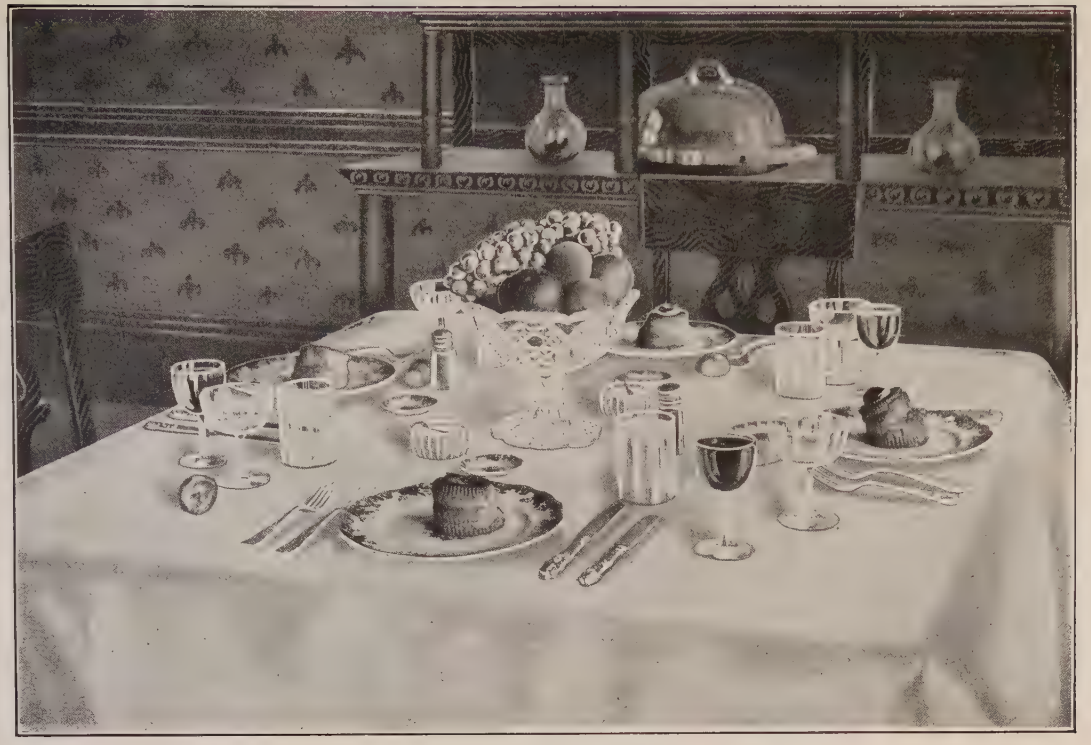
Following the roast a sherbet is served. This, however, is not assigned a special heading on printed or written menus, as it is simply a light spur to the appetite consisting of a dainty frozen punch served in small glasses.

With game it is usual to serve a vegetable salad. This is not arbitrary, however, and the salad may follow as a separate course with cheese and crackers. Currant jelly, or some other appropriate fruit relish, is served with game. The wine should be Burgundy.

Serve only a vegetable salad at dinner. If there is a game course the salad usually accompanies it; should game not be served, the salad, with crackers and cheese or some other cheese preparation, forms a course in itself. If the salad and game are served as a single course, it is sometimes followed by a hot cheese course.

For a formal dinner, two desserts are usually prepared, the first consisting of a hot or cold sweet dish, such as pudding, fritters, soufflés, etc., to be followed by some frozen dainty, ordinarily an ice cream. Champagne is served.

In preparing for a large dinner, the menu should be in the hands of the cook three or four days in advance; a duplicate menu should be



The Home Dinner—Entrée

The Home Dinner—Fish

placed in the pantry for the convenience of the butler, who must needs be perfectly familiar with the details of the dinner if he is to serve it properly.

THE TABLE

While certain rules govern the arrangement or "setting" of the table for a formal dinner, there is permissible a slight variation in some of the minor points, and, at the same time, ample opportunity is offered for the display of individual taste in the matter of decoration, lighting, etc. Fine linen, beautiful glass, china, and silver constitute "half the battle," but much depends also upon the arrangement of flowers, and the candles, lamps, or whatever artificial light is used.

To begin with, the table, whatever its shape, is covered with a "silence cloth," which is the attractive way of designating the Canton-flannel or felt cover placed beneath the table-cloth proper. The object of this is too obvious to need explanation; but it may be mentioned here that the less noise—*i. e.*, rattling of knives and forks and dishes, or the voices of servants in the pantry, or the sound of their footsteps—accompanying a dinner, the more impressive and satisfactory will this entertainment prove. Over the silence cloth is spread the finest damask table-cloth that can be afforded. This

cloth is laundered without starch and folded loosely without creasing—or, better still, rolled upon a wooden roller until it is needed. Napkins also are without starch. The place of each guest, the plate, and accessories are called a cover. For each cover allow as much space as the table will permit—not less than twenty inches, but more if possible—and in the exact centre of this space place what is called the service plate. This plate is removed usually when the fish is served; but it is also correct to have a service plate in front of the guest throughout the meal until the table is cleared for dessert. This is troublesome, however, as it means a constant renewal of the plate, and many hostesses elect to dispense with it early in the meal.

At the right of the service plate lay such knives as are to be used before dessert. These will be placed in the order in which they will be needed—the first one on the right—and the sharp edge of each is turned toward the plate. To the right of the knives place the soup spoon, bowl upward; and outside of this the small oyster fork. At the left of the service plate arrange all forks to be used before dessert. These lie prongs upward, and, like the knives, in the order of their use. On the outside the fish fork, next an entrée fork; then that used

for the roast. The salad or game fork lies next to the plate. The roast fork is larger than the others.

If a sherbet spoon is placed upon the table it lies next to the oyster fork; but spoons are not so popular as they once were, and the spoons for a sherbet should be brought in upon the plates which hold the sherbet glasses.

In case the menu includes other courses requiring knives and forks, it is better to place those necessary at each cover at the time the course is served. They might be placed upon the table at the beginning, also the dessert fork and spoon, but this makes the display of silver somewhat conspicuous.

The water and the wine glasses are grouped together. The former stands slightly to the right of the upper edge of the plate. The wine glasses are placed in the order in which they are used, the first near the points of the knives and the others extending in a curved line to the water glass.

The napkin, which should match the tablecloth in design and quality, is folded four times in the ironing, and lies to the left of the forks. It is permissible to lay it on the service plate. At the dinner it is folded once more to enclose a roll or a piece of bread, which is eaten with the soup. Never strive to achieve a novelty,

in napkin-folding. This is done only in hotels, restaurants, cafés, etc.

Avoid the use of original menu cards; they savor of Bohemian feasts, " stag parties," or hotel dinners, and are out of place on the conventional table. Dinner cards, each bearing the name of a guest, are useful in seating the company. These cards are best without ornament, but it is permissible to adorn them with a bit of dainty water-color decoration or the monogram of the hostess. No mistake can be made, however, if the card is small, of fine texture, and without other decoration than the written name. The letter " R " or " L " may be placed in a corner of the card to indicate the side of the table to which the guest has been assigned. The names of guests are sometimes inscribed in gold or silver upon the ends of broad white ribbons which lie between the covers, and are connected with the floral decoration in the centre of the table. A souvenir of this kind is used only for the ladies. Upon the whole, it is better to omit ribbon adornment of the table. In this connection it should be added that every piece of textile fabric used upon a dining-table should be of the sort that can be laundered. Some authorities tell of plush, satin, velvet, silk, and ribbon additions to the decoration, but such materials would bet-

ter give place to fine damask, and embroidered linens.

Another feature that is frequently overdone in the arrangement of the table is the floral decoration. It is possible to err here as well as in other directions. Heavily-scented flowers should be avoided; those that do not harmonize in kind or color should not be grouped. There are some flowers that do not " light up " well, that lose the beauty of their color under artificial light; others wither rapidly. These should not be used. A handsome centrepiece is usually sufficient, though it is in good taste to arrange the flowers in several handsome bowls or in other low receptacles according to the artistic sense of the hostess. A little bunch of flowers, or a single handsome blossom, may be laid beside each cover.

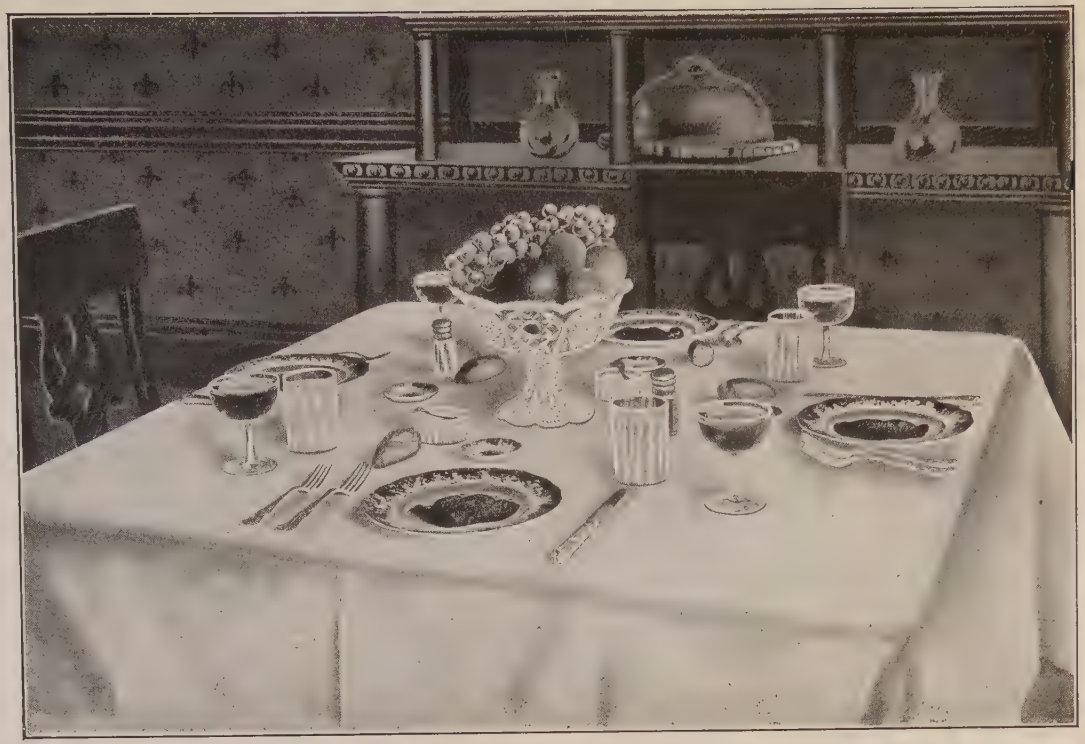
The lighting of the dining-room is another important feature of the dinner occasion. The ordinary gas chandelier, however handsome, does not as a rule diffuse a light that is becoming to the complexion, especially to an indifferent complexion. If one's guests are to be quite comfortable in mind they must not become conscious, from looking at one another, that they are suffering in appearance because the light is unbecoming. If the gas or electric light must be depended upon to illuminate the din-

ner table, make a study of, or seek information upon, the subject of shading the burners. The color scheme of the dining-room will have something to do with this. Little silk shades can be made or bought to fit almost any kind of globe or light-bulb, and as a rule the delicate warm yellows give the best results. Never have a red light, unless the idea is to make the dinner party look like a group of Indians holding a council of war about the camp-fire. There is no light so beautiful and so becoming as that of the wax candle. It takes a large number, however, to light a dining-room sufficiently, and there must be handsome accessories in the way of candelabras and shades. In country homes fine lamps are used. The illumination of a table should be, if possible, from the sides—not from above the heads of the guests.

It is in good taste to place small glasses or silver dishes of bonbons, salted nuts, and other relishes upon the table, but it is better to put such things upon a side table, to be passed at the proper time by the waiter. Carafes for water and decanters for wine are also best on the side table.

SERVING THE DINNER

We now come to what seems to the inexperienced hostess the most difficult and compli-



The Home Dinner—Roast

The Home Dinner—Game and Salad

cated part of dinner-giving. It is at this point that she realizes fully the need of expert and sufficient assistance. It is always inadvisable to attempt a large, conventional dinner without such help. Almost any other form of entertainment can be managed "somehow" with one or two servants, or with extra help hired for the occasion. But for a dinner party one needs a cook of unquestionable skill, a butler who understands his business, one other good waiter, and a helper in the pantry. The butler, when serving at dinner, wears a dress suit and white tie.

The more conventional, and, at the same time, the more convenient, way of serving a formal dinner is to prepare each individual plate in the pantry. That is, the butler, or other head waiter, arranges an individual portion of each course upon a plate, and placing the latter on his tray, which is held in the left hand, carries it to the right of the guest who is to be served. With his right hand he then puts the plate before the guest.

To begin with, as soon as the company is seated, the oysters or clams are served; according to some writers on social etiquette these may be in place before the guests enter the dining-room, but it is in better form to bring them in afterward. When the oyster plates

are removed the soup is served. If there are two soups, the waiter asks the guest which he prefers. The soup plate is placed upon the service plate, and when the soup course is over both plates are removed. If the hostess elects to use the service plate throughout the dinner until dessert, the tray is not required in serving; but the service plate is changed with every course, which means inconvenience and extra work for the waiters. In removing dishes the waiter holds his tray in the left hand and stands at the right of the guest.

In passing a dish from which the guests are to help themselves, the waiter presents it at the left side of the cover and holds it low in convenient position for the guest to use his right hand.

In serving, the waiters, if there are two, usually begin with the guests on the right hand of the host and hostess and pass in opposite directions, one ending with the host, the other with the hostess.

Wines are poured from the right, immediately after each course is served. Information regarding the proper use of wines at a course dinner will be found on another page. The last course consists of black coffee and cordials. After this the finger-bowls are passed. These will be of cut glass or some

other fine material, and should contain a small quantity of water. The water is sometimes scented slightly with violet. It is also customary to place in each finger-bowl a geranium leaf, or flower, or a slice of lemon; but to some people the use of a flower in this way savors of profanity. Neither does the lemon impress one as being altogether suitable for the purpose. The finger-bowl is brought in upon a small dessert plate covered with a fine doily.

In some fashionable houses a cocktail is served to the guests just before dinner or after they are seated at table.

The simplest method of serving a conventional dinner is to pass the viands prepared on their platters or other dishes so that each guest may help himself. The table is arranged in every respect as it would be for the formal serving; plates, of course, are put before the guests at the beginning of each course. The butler should have means of signalling to the cook in the kitchen to notify him when ready for the next course. All dishes should be removed from the table very quietly, one thing at a time, and under no circumstances by " stacking " the plates or setting one dish in another. The empty dishes are taken to the pantry and thence removed by an assistant to the kitchen. Never permit any sound of dishwashing to

reach the dining-room. The table, when dessert is reached, should look as fresh and orderly as when the guests sat down. Removing the crumbs seems to be a necessary evil, but let it be done as daintily as possible by means of a clean napkin and crumb tray.

DINNER NOTES

Butter is not placed upon the table at a formal dinner where the conventionalities are strictly observed.

When carving is done at the table, a large carving napkin should be in place before the host. This is removed just before dessert. Never place the meat upon a platter so small as to hamper the efforts of the carver. His duties are difficult enough as it is.

The serving of wine at a dinner, formal or informal, though customary, is not compulsory. In giving a wineless dinner one breaks no rule of etiquette or of good taste.

Neither is it in bad form to decline wine at a dinner if you do not wish to drink it. The rudeness lies in making a display of your temperance principles by any conspicuous refusal when the waiter appears to serve you.

At a formal dinner one need not feel that one must eat everything set before one. A tactful guest will not, however, if it can be helped,

The Home Dinner—Dessert

The Home Dinner—Coffee and Fruit

allow the hostess to be worried with the thought that her viands are not to his taste. A little busy pretence of eating and drinking will tide one over the unpalatable course without giving offence.

When the dinner is finished, a guest should not fold his napkin. This implies that it will be used again without washing. Neither should it be thrown down in a careless heap. Take it by the centre and lay it inconspicuously beside the cover. Napkin rings are not used except in families of limited income, where the matter of a fresh napkin for each member of the household, at every meal, would mean a serious increase in laundry expenses.

CONDENSED TABLE FOR WINES.

Menu. Names of Different Courses.		Wines.		*Proper Temperature of Wines.*
French.	*English.*	*Correct Serving.*	*Glasses Used.*	
Huîtres.	Oysters.	Sauternes.	Light Green.	Slightly Cold, 50–55 F.
Potages.	Soups.	Sherry.	Stem Glass, White.	Slightly Cold.
Hors-d'œuvres.	Dainty Dish.	Rhine Wine.	Red.	Same as Sauternes.
Poisson.	Fish.	" "	"	
Relevés.	Removes.	Clarets.	Pure White.	Even Temp., 65–75.
Entrées.	Entrées.	Champagne.	" "	Very Cold or Frigid.
Entremets.	Vegetables.	Madeira.	" "	Even Temperature.
Sorbet.	Punch.			
Rôti.	Roast.	Champagne.	White.	Ice Cold.
Gibier.	Game.	Burgundy.	"	
Froid.	Cold Dish.			
Sucres.	Sweets.	Port Wine.	"	Even Temperature.
Fruit et Dessert.	Fruit and Dessert.			
Fromage.	Cheese.	Cognac et Liq.	Small White.	
Café.	Coffee.			

Sauterne, Rhine Wine, and Champagne should be served in native bottles. Sherry, Claret, Madeira, and Port in decanters. Burgundy, native wine in wicker basket. Sparkling wines in native bottles.

THE INFORMAL DINNER

Under the head of informal dinners are included not only the less ceremonious dinner at which guests are present, but the family dinner. In the homes of the wealthy and fashionable the family dinner, or the informal dinner, is served with almost as much ceremony as a larger dinner would be. In the more modest establishment this is neither possible nor desirable, and here the service of an informal dinner differs considerably from that of the formal affair. And yet it has conventionalities of its own which must be observed.

For the small dinner to which guests have been invited informally, the menu is prepared with the same care that would be given to a more elaborate menu, and the order of the courses is the same. There will be, supposedly, but one waiter or waitress. The soup is served from the pantry or by the hostess, before whom the tureen is placed after the removal of the oyster plates. When served at the table the soup plates are not stacked beside the hostess ready for use, but are brought, two or three at a time, from the sideboard and placed before her to be

filled. In removing the soup course, the tureen is taken out first. The host serves the fish and carves the roast. Entrées, vegetables, and sauces are placed upon the side table and from there passed to the left of each guest. Either the host or the hostess may make the salad at the table, and the dessert and coffee are served by the hostess. At a formal dinner there is usually a hot dessert followed by a frozen dainty of some kind. One dessert is sufficient for the smaller dinner, and an ice is commonly considered appropriate. This may be served with or without cakes. When the dessert is finished, the platter from which it was served by the hostess is removed and then the individual dishes taken away. This is the proper time to serve cheese and crackers or wafers, if there has been no cheese elsewhere on the menu. Then comes the coffee served in tiny after-dinner cups. A finger-bowl is now placed before each guest, somewhat to the left.

Where there is but one maid to do both cooking and serving, everything that can be done in advance to facilitate matters should be attended to. Place upon the table all of the knives and forks that will be needed. See that during dinner such articles as will be required from time to time are in their place upon the sideboard or the side table.

In regard to the family dinner, it is a pity that in so many homes there is no attempt whatever to lend to this meal the attractiveness that comes from a dainty laying of the table and a certain amount of conventionality in serving. It is an easy matter for the housekeeper to become careless in these matters, especially where her cares are many, and her efforts not likely to receive a sympathetic appreciation. But it is so much better to start right and to maintain, so far as possible, some degree of order in the dining-room. At the end of a dinner, how many family tables look neat and orderly? Do they not rather appear to have been shaken up by an earthquake shock? At each place the soiled dishes are pushed to one side or stacked in forbidding disorder, instead of having been taken away at the proper time; the meat platter, which has not been removed to give place to the dessert, stands awry before the head of the family; the vegetable dishes which kept it company are scattered about—none in its own place; while catsup bottles, cruets, carafes, and similar articles stand here and there, and crumbs, broken bits of bread, knives, forks, and spoons, in general disarray, litter every available space of table-cloth. Now, instead of this higgledy-piggledy way of dining, it would be an easy matter, even if the mother herself or

one of her boys or girls had to leave the table for the purpose, to keep the table cleared of the dishes not in use. It is wise to insist upon the co-operation of the children in keeping the table neat, and in maintaining order during meal-time. If a child is permitted to straggle in to breakfast or dinner when it suits him to do so; to sit with hunched shoulders, leaning against the table, or with his arms on the table; if he is allowed to shove his chair back noisily and leave the table with his mouth full of food, and go shouting from the room, without asking his mother to excuse him, it will be safe to assume that in the family to which he belongs there is no understanding of the greater comfort and enjoyment that attend an orderly, well-served table. If soup is a part of the family dinner, serve it as would be done for a small company dinner. When it is finished remove the tureen and then the plates, the latter not in a stack ready to topple over, but two at a time, with the spoons carefully placed so that they will not fall. Don't allow an empty soup dish or dinner plate to be pushed to one side, to stand throughout the meal.

Have a clean table-cloth as often as possible; it is a great moral factor, and so, too, are flowers on the table, however simple the bunch. In other words, serve what there is to serve,

even the frugalest meal, as daintily as possible, and it will add incalculably to the attractiveness of the home.

On another page will be found a number of menus suitable for informal family dinners.

THE FORMAL LUNCHEON

While men are not wholly barred from invitation to the company luncheon, this particular form of entertainment is usually extended only to ladies. It is a most satisfactory way of entertaining one's woman friends, and for this reason has grown greatly in favor in recent years. The mature woman invites her contemporaries to lunch with her; the prospective bride gives a "farewell luncheon" to her girl friends, or to those who will be her bridesmaids; the débutante entertains the young girls of her "set," and the young matron brings together a group of her young married friends.

Invitations to a formal luncheon are either written or engraved; to a less ceremonious luncheon they may be written or verbal. They should be delivered at least one week in advance of the date of the entertainment, though a longer time must be allowed in the height of the social season when one's friends are much in demand. Invitations to a luncheon should be answered promptly—just as one would answer a dinner invitation.

The formal luncheon is served as a rule at

one, half-past one, or two o'clock—not later than the latter hour, lest it spoil the guest's appetite for dinner. In houses of extensive means, the luncheon will differ but slightly from the formal dinner. The table will be laid as elaborately and handsomely, except that there will be fewer wineglasses, and the menu and serving will be much the same. Where the hostess possesses a fine table, it has long been customary to have no covering upon it at luncheon except the fine, embroidered centre-piece of linen, and under each plate the doily to match. This gives a charming effect, but it is in better taste at present to use a fine damask table-cloth. Like most attractive fads, this one of eating from the "bare boards" was soon overdone, and gradually lost favor with people who are sticklers for the best form.

In autumn or winter, on dark, dull days, the dining-room may be illuminated for a luncheon by wax tapers or whatever artificial light is available, only be sure it is a soft and becoming light. A spring or summer luncheon is best served by the light of the blessed sunshine, tempered by the lace or silk drapery of the windows.

The dishes may be served from the pantry or side table; though it is proper for the hostess to serve salads, desserts, or coffee, if she

wishes. If a butler is waiting at table, he will be in afternoon livery. A waitress wears the usual black gown with white cap, cuffs, collar, and apron. Soup is served in small cups instead of in plates, and as a rule not more than two wines are served. If but one wine is on the table it may be sauterne or claret. If two are served, sherry and sauterne will be appropriate.

In preparing a menu for a formal luncheon, it is well to bear in mind that women are fond of dainties rather than substantials; also that it is best to avoid too elaborate a bill of fare. Do not have too many courses. Oysters on the half-shell are generally served if in season, and these are followed by a clear soup or bouillon. Some preparation of lobster is always appreciated by the feminine guest, and this should follow the soup. Sweetbreads, chicken, or something more substantial is then served; but it is best to omit a heavy roast and a variety of vegetables. A choice salad should have place on the menu, and there should be a dainty dessert and coffee. Cordials are also served at the last. Dishes of fine bonbons and the various relishes such as olives, salted almonds, etc., are left upon the table throughout the meal.

The servant announces luncheon to the hostess at the drawing-room door, as would be done

on a dinner occasion, but there is no formality in the order of going to the dining-room. The graceful hostess will invite her guests to the table without stiffness or ceremony, and will herself lead the way. If the party is large, name-cards are used, as is customary at formal dinners, to aid in seating the company. These cards may be daintily decorated, and are usually kept as souvenirs. The hostess on the occasion of a formal luncheon wears an afternoon costume of cloth or silk. It may be as elaborate as she wishes, but is never *décolleté.* The guests wear their finest afternoon gowns and hats. The hats are not removed at luncheon. Wraps, parasols, etc., are left in the room appointed for the purpose, to which each guest is directed upon her arrival. The general rules that apply to dinner-giving are equally applicable to the management of a formal luncheon.

The so-called "pink luncheons," "yellow luncheons," etc., are easily arranged, and are usually suggested by the abundance of some flower or other, in the height of its season. For instance, in the month of roses, there is an opportunity for a pink luncheon, with the coming of the golden-rod one may devise a yellow luncheon. The main point is to develop the color-scheme, as it is termed among artists,

as thoroughly as can be done within the limits of good taste. Use as much of the chosen color in your table and dining-room decorations as you can without making things look "messy" and cheap. Avoid the use of ribbons, so far as possible, and of fussy little knick-knacks intended as souvenirs. But after all, the "pink," "green," "violet," and "yellow" functions are in better taste for the entertainments of very young girls or children than for guests of maturer years.

THE INFORMAL LUNCHEON

For the preparation and serving of an informal luncheon, one scarcely needs advice. This meal, however, like the family dinner, should be carefully and daintily served, though it consist of the simplest viands. Only the members of the household may be present at the informal luncheon, but it should be so conducted that an unexpected guest at this hour would cause no greater inconvenience or annoyance than the laying of an extra cover. The "picked-up" luncheon that obtains in so many homes, and which consists of a bite hastily snatched in pantry or kitchen by each member of the family, as it suits his or her convenience, ought to be abolished. In its stead there should be a regular hour for this midday meal, and some special preparation for it, however simple. It is worth while for the members of the household who are at home at this time of the day to meet for a half-hour of pleasant chat, and a cup of tea or coffee. The preparation of luncheon costs but little extra labor on the part of housekeeper or maid, or both, and it means much in the way of mental and bodily rest and refreshment for all concerned.

SUPPERS

The modern supper is not, as a rule, the first and foremost object of an evening's entertainment, but is usually an adjunct to some other form of festivity, such as a theatre or card party, or a reception. Among the exceptions to this are the so-called game, wine, and fish suppers, popular among the "men-folk."

Suppers are of various degrees of formality —from the delightfully informal chafing-dish "spread" to an affair scarcely less elaborate than the formal dinner. It is not in the nature of things, however, that this function should be severely dignified or overly conventional; there is apparently something electric in the atmosphere of the supper-room that precludes solemnity and induces gayety, and it is just this atmosphere that renders the supper the most delightful of feasts.

To begin with the more formal supper, such as would be prepared for an evening reception or some other large affair, it may be said that in the manner of setting and decorating the table, and in the manner of serving, there is no variation from the general rules applying to

those features of the formal dinner. The menu will be elaborate, but not so heavy as that prepared for a dinner; game, salads, entrées, etc., take the place of the substantial roasts and vegetables, and soup gives place to bouillon served in fine cups. Oysters on the half-shell are always in order, and there may be wines if desired. A representative menu for a supper of this kind is as follows:

SUPPER MENU

Oyster Cocktail,
Stuffed Olives,
Bouillon in Cups,
Devilled Crabs,
Boiled Spring Chicken,
Julienne Potatoes,
Waldorf Salad,
Roman Punch,
(Wines),
Coffee.

In setting the table for the large supper which usually follows an evening party or reception, and at which a less degree of formality prevails, it is customary to have piles of plates and napkins, and a plentiful supply of knives, forks, and spoons conveniently at hand upon a side table. At a strictly formal supper,

waiters attend to the serving, following the rules for serving a dinner, but where there is less conventionality, it is in good form for the men of the party to see that the ladies are comfortably served, even though each man among them must become, *pro tem.*, a waiter himself.

The illumination and decoration of the supper table are largely a matter of individual taste, but it will be well to read what is said on this subject under the head of "The Formal Dinner."

Do not make the mistake so commonly made in preparing a small supper—of having an over-elaborate menu. The tea and bread and butter of "Cranford" days will not suffice, but there are so many combinations of appetizing viands suitable for such an entertainment that it should be no difficult matter to prepare an attractive menu. Sandwiches, one kind of salad,—lobster or chicken,—dainty cakes and ices, and coffee are as much as one need have.

If it is avoidable, never, under any circumstances, expose your guests to the horrors of a "stand-up" supper—that particular form of inquisition which consists in bestowing upon each victim a napkin and a general assortment of tableware which, in the natural order of things, he would need at least three pairs of hands to manage. There are few objects more

pitiable than a man with a fragile cup and saucer in one hand, a plate of cake in the other, a napkin dangling uselessly from his trembling fingers, and not so much as a bit of floor space at his disposal for the safe deposit of these incumbrances. Don't do it. Better have no refreshments at all than to serve them in this way.

The use of a number of small tables instead of a large one is allowable, and, in some cases, necessary. Four guests to each table is the usual arrangement.

CHAFING-DISH SUPPERS

The chafing-dish is a metal utensil consisting of a receptacle in which food may be cooked, and a lamp or burner of some sort for supplying heat. There are many savory viands that can be prepared in a chafing-dish, and it is especially popular with those who live in studio quarters or in some other way that necessitates "light housekeeping." The amateur in chafing-dish cookery is usually content if she learns to make a Welsh rarebit or an oyster stew; she does it "for the fun of the thing," and is not ambitious to shine as an expert. But one who is sufficiently interested in the method of cooking may learn to prepare a goodly number of appetizing dishes, and her chafing-dish "spreads" need never become monotonous for the lack of variety.

The idea in giving a chafing-dish supper is to have one principal viand which will be cooked by the hostess at the table, in the presence of the guests. The other dishes upon the menu will be prepared in advance and will consist of a few articles that "go" suitably with the chafing-dish preparation; for instance, if a

Welsh rarebit is served, there may be a cup of bouillon preceding it, and thin slices of bread and butter, and coffee. If one chafing-dish will not cook a sufficient supply for the company, two may be used. This, however, means two cooks, instead of one; and the "cook," by the way, must know the part thoroughly, for it is unpardonable to bungle before one's guests.

In setting the table for the chafing-dish supper, see that nothing superfluous is placed upon it—even the cloth may be dispensed with and doilies used, if desired. The chafing-dish stands in front of the hostess; around it, convenient to her hand, are the utensils and various ingredients which she will need. Nothing should be missing, for it may spoil the dish to have it wait at a critical moment while the missing article is brought. It is the privilege of the guests to watch the preparation of the dish, though they should not do so in silence, and with too much intentness. Bright conversation, a little witty "guying" of the "cook," and much good-natured joking are usually the order of the day—or rather, of the night—and if the "cook" is sure of herself she will not be made nervous by it.

Any of the following dishes, and many beside, are suitable for chafing-dish cookery:

Lobster *à la Newburg*	Cream Toast
Scrambled Eggs	Welsh Rarebit
Omelets	Broiled Chicken
Oyster Stew	Creamed Codfish
Broiled Oysters	Creamed Lobster
Terrapin	Oysters *à la Newburg*
Creamed Chicken	Panned Oysters

For recipes and many other dishes see Index.

BREAKFASTS

The formal breakfast—or perhaps it would be more accurate to say the company breakfast, for this meal is not as a rule very formal—is much in favor with people of the leisure class, and also with the artist and *littérateur,* who frequently have considerable time to kill. It is an exceedingly pleasant mode of entertainment when successfully conducted and also possesses the advantage, for people of limited income, of being as inexpensive an affair as one wishes to make it. The hour for a breakfast is usually twelve o'clock, but very often it is as early as ten; never later than noon, for it would then infringe upon the hours appointed by custom for luncheons.

Invitations to a breakfast may be by note or, if the occasion is one of especial importance, by engraved card. It is not necessary to send them out so long in advance of the date as is customary in giving a dinner. A week's notice is usually sufficient. A hostess who desires to be quite unconventional may send her visiting cards with the line of invitation added beneath her name, as follows:

Breakfast, Tuesday, October fifteenth.

The menu for a breakfast may be more or less elaborate, but it should begin with fruit, and should include fish of some kind, an omelet or other preparation of eggs, meat, dainty biscuits, rolls, etc., and tea, coffee, and chocolate. At a very elaborate breakfast such delicacies as lobster, broiled chicken, sweetbreads, and mushrooms may be served. Potatoes are, of course, present in some form. Everything is most delicately and attractively prepared. There are a variety of pretty ways to serve fruit; grapefruit, oranges, and melons all admit of several methods of preparation, recipes for which may be found elsewhere in these pages.

The hostess pours the tea or coffee at a breakfast and the maid passes the cups and other dishes. In the essential details the service does not differ from that of a dinner or luncheon, though there is, of course, a freedom from any sense of formality. Men attending a breakfast wear morning dress, and ladies wear street costume. The ladies do not remove their hats or bonnets. The dining-room is lighted by the sunshine on such an occasion, and care should be taken to have plenty of flowers about the room.

Guests should not linger long after leaving

the dining-room, for their visit has been completed at the table, and it must be borne in mind that one's hostess may have other engagements to fill during the afternoon, even though she may politely seem to have unlimited leisure.

The family breakfast is not, as a rule, the pleasant meal it ought to be. Most people, if asked, would declare emphatically that they enjoy their dinner more than any other meal; many would stare at the mere suggestion of an enjoyable breakfast, reluctant to believe that such an anomaly could exist. Yet there are a few benighted individuals who hold that the morning meal is the best of all. It is difficult, however, to make it attractive in the household whose members either cannot or will not come together promptly at the chosen hour.

The head of the house, hurrying off to business, snatches an early bite alone, or perhaps in the company of one or more of the children who have to be at school on time; the girls of the household rise later and straggle into the dining-room at their own sweet will; the mother, if she is the right kind, is on hand from start to finish and sees to the feeding of her entire flock. But what an uncomfortable feeding it is! Part of the family hurried out of all reason, and the others keeping back the day's work by their leisurely rising and dressing.

The family doesn't really come together in any sort of comfort until the dinner hour. It is a great thing in a family to have the members meet in the morning, if only for fifteen minutes; to meet cheerfully and hopefully and to show an interest in one another's duties for the day. A little agreeable talk, a little good-natured chaffing, a cheery word of adieu at the moment of parting, mean much and cost little.

AFTERNOON TEAS

The term "Afternoon Tea," as it is used in this country, refers more especially to the social aspect of tea-drinking rather than the "Five-o'Clock Tea" of the domestic circle. The custom of serving tea between the luncheon and dinner hours is an imported one, coming to America from England, where, among both high and low, rich and poor, the afternoon cup of tea is an almost indispensable part of the domestic routine. In America the six-o'clock dinner prevails very generally, and the "Five-o'Clock Tea" custom has gained comparatively little foothold; it has been adopted by the leisure classes, however, and is also popular with the college girl, the bachelor maid, the artist, and the so-called Bohemian circle.

The American hostess has made the most of the social possibilities of tea-drinking, and these are varied and attractive. The evolution of the simple five-o'clock refreshment into the elaborate entertainment known as a "Tea" has been gradual. Originally, the purpose of the "Afternoon Tea" was practical rather than social. In the country homes of England,

during the sporting seasons, a " bite and sup " were offered to the tired sportsman upon his return from field or wood, in order that he might not perish of starvation before the dinner hour—usually eight o'clock. In America the average citizen has no real need of refreshment between his luncheon and dinner, but the afternoon cup of tea found favor, nevertheless, and has gained rapidly in popularity. A great many hostesses, with an eye to economy, perhaps, make the formal tea their principal mode of entertaining. In many homes tea is served daily at five o'clock; it is a pleasant custom and should not be confined to the family of wealth and leisure. At this hour those members of the household who are at home should, if possible, come together in drawing-room or living-room, or on the veranda when the season is propitious, and, laying aside the cares of the day, enjoy a half-hour of social intercourse. It means but little extra work, even in the house where no maid is employed. There is no table-setting to be done, and no dishes to wash except the few cups, saucers, and spoons, and brewing utensils that are used.

Special tables are made for tea service. The proper table is rather low and not too large. Neither should it be too light, or it will easily upset. A form of table much in favor is, in

reality, a series of three or four, or even more, tables of graduated sizes, enclosed one in another when not in use, and called a "nest of tables." When this is used, the maid draws the little tables from their place and sets them, as directed, about the room. The largest one is set before the hostess, or whoever pours the tea, and the others are useful for the guests.

The hostess, or whoever presides over the teapot, should see that her chair is one that allows unrestricted freedom of movement. The pouring of tea possesses possibilities of its own for displaying to advantage the graces of figure and motion. The tea table of the family circle is never "set." When the tea hour arrives the housemaid also arrives, bearing a tray containing the various appurtenances for "brewing" and serving, and this is placed upon the table before her mistress. Tea-kettles, with their little spirit lamp beneath, are made of brass, silver, copper, or other material, and are good to look upon. Whatever metal is used, it should be in a high state of polish. Taste in the matter of teapots is almost as varied as the designs of the teapots themselves, and the only advice worth offering is to have the daintiest and best you can afford. A "cosey," which is a wadded covering made to fit over the pot to

keep it warm while the tea "draws," is another essential of the table.

As to the making of tea, it may not be out of place to say here that it is worth while to learn the right way. English visitors to our country sometimes complain that the Americans make poor tea. Many of them do, undoubtedly. There are even benighted souls here and there who believe in *boiled* tea, or who would look at one in mild surprise if told that the beverage which has been steeping in the teapot on the back of the stove during the whole afternoon is not quite as good as the fresh-made cup. This sort of tea-maker lives in England also, and probably wherever tea is used.

The American hostess knows, as a rule, both how to buy and how to make tea. It pays to buy the best; the best costs considerably more than the ordinary quality, but goes farther. Recipes for the making of tea may be found on another page of this work. The assistance of the maid is not required for the simple five-o'clock tea service, even when guests are present. After she has placed the tray before her mistress she may retire. The hostess, or a daughter or friend of the house, pours the tea, and the guests help themselves and each other. There is no formality about it. The keynote of the afternoon tea should be sociability. The

only necessary accompaniment in the way of solid refreshment is bread and butter,—the bread cut very thin,—dainty wafers, or delicate cakes of some kind.

This, of course, is "Afternoon Tea" in its simplest and most unconventional form. Variation on a more elaborate scale is the weekly "At Home," which has grown in popularity with many hostesses. Here the service is much like that described above, though it is permissible to add something more to the menu. For this form of entertainment, cards of invitation (see "Invitations") are issued early in the season. "At Home" days may be weekly, for a period of several weeks, or may extend throughout the social season. Upon these occasions the tea may be made or poured by the hostess herself, or it may be brought in by the maid and passed upon a tray to the guests. Most hostesses, however, delight in their pretty table and its dainty appointments, and would be loth to relegate the pouring of the tea to the kitchen or pantry. There is usually no table set for this simpler "At Home," but, where tea is poured in the drawing-room, the maid brings the tray, as described before, and places it upon the table. Late-comers must, of course, have freshly made tea; the tea-ball, a tiny metal contrivance for making tea in the cup as it is re-

quired, without using the teapot, will be found a great convenience. The assistance of the maid may be required where many guests are present, but such is the nature of the informal "Afternoon Tea," even on this larger scale, that her services, after arranging the table, may be dispensed with if desired. She should stay within call, however, in case she is needed.

The menu may include both tea and coffee or tea and chocolate. There may be one or two kinds of dainty sandwiches, and baskets or plates of fancy cakes. Plates and napkins need not be offered unless the hostess prefers. A plate containing thin slices of lemon should be upon the tray for those who prefer their tea *à la Russe*—or in the so-called "Russian" style. A dish of fine bonbons may also be passed. Do not be tempted, however, in preparing a menu for the regular "At Home" occasion, to extend it beyond the limits here prescribed. Bouillon, oysters, salads, ices, fruit, etc., are not expected, and are certainly not in good taste.

The really formal "Tea" is hardly a "Tea" at all, though the cards of invitation indicate to the prospective guests that the "beverage that cheers" will be dispensed upon the date and at the hours mentioned. A hostess may elect to give two or more of these

elaborate "Teas" during the social season. Where her circle of friends and acquaintances is very large, she may invite part of them for one date and others for another. In this way a number of social obligations may be "paid off" with comparative ease and economy. The "Tea" of this sort, however, is in reality an afternoon reception. The hostess invites one or more of her women friends, usually those of the younger set, to assist her. Women attending a daytime reception of this kind wear street or carriage costume, and the hostess and her assistants are gowned in their handsomest reception attire, which is never, by the way, *décolleté*. Men attending a "Tea" do not wear evening clothes. The hostess stands at the drawing-room door to receive her guests. A handshake, a few pleasant words, a suggestion to each that she go to the dining-room and have a cup of tea, are all that is necessary. Guests meet acquaintances among those assembled and do not look to their hostess for any special attention. A "Tea" of this size differs from the smaller affairs in the manner of serving refreshments. The large number of guests precludes the possibility of pouring and serving tea and dispensing other refreshments in the drawing-rooms, and therefore it becomes necessary to lay the table in the dining-room

or in any other suitable room connected with the drawing-room. The table wears its finest damask; at one end is placed, usually, the tea service, and at the other a chocolate or coffee service. Friends of the hostess preside over these beverages, and waitresses are at hand to pass refreshments and to see that the table is kept fresh and in perfect order throughout the afternoon.

The menu for a " Tea " of this kind may include bouillon, two or more kinds of the most delicate sandwiches, cakes, bonbons, such relishes as salted almonds and olives, and tea, coffee, and chocolate. A punch or ice is also permissible. Artificial lighting of the rooms is customary for the occasion.

There is still another degree of " Tea," but it is so very remotely connected with the idea of tea-drinking that it scarcely deserves a place in this chapter. Properly speaking, it is an afternoon reception on a very elaborate scale. " Tea," to be sure, may be found in a modest corner of the menu, but the latter includes so much beside that it is more like a luncheon or supper menu. Waiters attend to all serving, and there is no pouring of tea by hostess or friends; nor do the guests busy themselves in attending to the wants of one another. The " Afternoon Tea " proper is characterized, as

has been said before, by an atmosphere of simplicity, informality, and cosiness.

A form of "Tea" much in favor a few years ago, and not yet relegated altogether to the limbo of discarded fads, is the pink, blue, or yellow Tea—or whatever the scheme of decoration may be. There is no reason why the color-scheme "Tea" should not hold its own so far as the attractiveness of decoration is concerned, for it really admits of very pretty effects when artistically conceived and executed. One must consider, however, in planning a pink or yellow Tea, not only the table decoration and the harmony of the viands in point of color, but must not forget the predominating colors of the walls and furnishings of the dining-room. Unless one is sure of her eye for color combinations, or has a friend of artistic tastes who will advise her, it would be best not to attempt this particular form of entertainment.

TABLE MANNERS

THE CORRECT POSITION AT TABLE

The proper position at table is to sit erect with the chest or waist just a few inches from the table. You should never lounge or slip down into your chair; neither should you reach forward to decrease the distance between your mouth and the food set before you, as if you begrudged the distance.

It is customary for gentlemen to remain standing until the hostess is seated, and this custom should be regarded, whether the hostess is the leader of society or his mother.

It is highly improper to support the elbows by placing them on the table, to say nothing of the fact that it is extremely ungraceful, and no condition of intimacy should permit this; neither is it permissible to play with the knives, forks, or spoons, make sketches on the cloth with the handle of a spoon, or clink the glasses together. During moments when not engaged in the act of eating, the hands should lie quietly in the lap, and all actions should simulate as far as possible the repose of bearing which alone marks the well-bred man or woman.

It is well to remember, in all of these matters pertaining to etiquette, that while you may not be noticed particularly if you do everything in a proper and graceful manner, you are sure to arouse adverse comment when you deviate from the correct way of conducting yourself.

THE NAPKIN

This article is not intended to take the place of the " bib " of babyhood, and for that reason should not be spread out over the lap or chest; and, above all things, it must not be inserted at one corner into the top of the waistcoat or collar. While it is not for ornament but intended for use, it is sufficient and proper to lay it across the knees, unfolding it but once. When eating at a restaurant, or at the board of a friend, you are not supposed necessarily to carefully fold it into the original creases last produced by the laundry. In most American homes napkins are used but once before being washed, and for that reason it is entirely proper, when arising from the table, to place it beside your plate, unfolded. On the other hand, there are occasions on which it is well to make an exception to this rule; as, for instance, if, while visiting a friend for a day or two, you notice the host or hostess fold his or her napkin carefully, you may be pretty sure that it is one

of the households where a fresh napkin is not supplied at every meal.

KNIFE AND FORK

So much has been written about the man who conveys food to his mouth with his knife that it is hardly necessary to point out that it is not proper. The knife is, however, used exclusively for cutting the food, and should always be held in the right hand. Likewise the fork is found in the right hand when the knife is not in use, and should not be made to take the place of a spoon, except for such dishes as peas, beans, etc.

It is equally bad manners to turn the fork into a shovel by loading it with a combination of various foods and then transporting the whole to the mouth; that is as bad as mashing food in between the prongs of the fork, holding both knife and fork in the hand, high up in the air, while your plate is being passed for a second helping, or, what is equally bad, placing the knife and fork on the cloth beside the plate, or with the tips of each on the plate-edge, when not actively engaged in eating. The proper way, of course, when you are not using either your knife or fork, is to place them on the plate together, with their tips in the centre of the plate and the handles on the edge.

It is difficult to enumerate all of the dishes which should be eaten with the fork. Its use is not confined, however, to meats, vegetables, and fish, but takes in ices, melons, salads, and frozen puddings. Terrapin and lobster, as well as oysters and clams are fork foods, and you should never cut your lettuce with a knife. Fold the leaves up with your fork and lift them to your mouth.

THE SPOON

You should never drink your coffee, tea, or bouillon from a spoon, or allow the spoon, which is furnished simply for the purpose of stirring or testing the temperature of the contents of your cup, to remain in it. This is as bad as to lift a spoon full of soup and attempt to cool it by blowing upon it, which is, as we all know, a habit taught in the nursery. Here may also be mentioned that the proper way to dip soup from the plate is away from you instead of toward you, and that it should be taken from the side of the spoon rather than from the end. It is highly improper to tip your soup plate to get that last half-spoonful.

Numerous foods must, of course, be eaten with a spoon, such as fruit salads, oranges and grapefruit, cereals, hot puddings with sauces, etc.

THE FINGER-BOWL

The finger-bowl is used at the end of a meal and at the end of a fruit course. When using the bowl, it is not proper to put both hands in at the same time, but one at a time, nor should one splash up the water in an effort to wash the entire hand. It is supposed that the tips of the fingers only need cleansing, and a little rubbing of the tips together will be sufficient. Then they should be dried with the napkin on the knees.

DELIBERATION AND NATURALNESS

You should always eat slowly, both for the sake of your digestion and for appearances. One should imitate Gladstone, who made it a rule to chew each mouthful twenty-five times. This suggestion is a good one for the health, and even though our intention in this article is not to give hygienic directions, this suggestion is made here for its value to the physical comfort of the diner. The other side of the question is that it comports more with your personal dignity to eat slowly. When you get into the habit of eating slowly you are more likely to avoid the more serious blunders, such as sucking up a liquid from a spoon, scraping the bottom of a plate for the last particle of

any dish, or, as one writer has aptly put it, "drumming on a knife-blade in order to distribute salt on meat or vegetables." Above all, it is pretty hard to talk well when your mouth is continually full of large portions of food, and a man or woman is only considered a good diner-out if he can find time to converse intelligently and easily, and not as though he begrudged the absence of constant mouthfuls of food.

Do not, when salting meats or vegetables, first place a quantity of salt on the cloth beside your plate. It should always be placed on the edge of the plate—and do not for the purpose of getting it there run your knife-point into the large salt receptacle, but use the small salt spoon, which will be found in the salt receptacle. Then do not use your thumb and forefinger to distribute it, but use only the little salt that will adhere to the prongs of the fork or a little on the knife-point. You will find that a little is sufficient to flavor any dish. Besides, the average home at which you will dine has a cook who is supposed to know how to season dishes.

If you should want particularly to eat a last morsel of any one dish that you find on your plate, don't push it on your fork with the tip of your finger. If you must have it, it is better

to use a bit of bread or the knife-point instead of the finger.

It is supposed, when you lift food from the plate with your fork or spoon, that you want to get it to your mouth, and for that reason you should not arrest the mouthful in question in mid-air while you go on with the conversation.

ACCIDENTS

Accidents will occur at the best-regulated dinner tables as well as in families. When they occur, however, it is best not to call particular attention to yourself too strongly by too profuse apologies, and, above all, "don't keep it up." A simple appealing glance to the hostess and a "Pray, forgive me, I am very awkward," etc., is sufficient. The accomplished hostess will endeavor to open the conversation at once on a new topic, as if nothing had happened. If the inevitable has happened to you, however, in the form of a bit of grease or something similar which has dropped to your apparel, you must not remove it with a knife, but the end of your napkin must suffice.

A FEW DON'TS

If you are a guest at a formal dinner or luncheon or elaborate breakfast, do not ask for a second helping to any of the dishes. The re-

verse is true at the informal friendly dinner, for there the request for a second helping is a compliment to the hostess.

Do not, if you are host or hostess at a formal meal, cause delay by requesting guests to take a second helping of any one dish that has already been served; and here the reverse is again true; for at the little informal dinner the hostess may invite the guest to have a second helping.

Never take a bite of the dinner roll which you will find in the napkin. You are supposed to eat of it, of course, but should break it into pieces the size of a mouthful, and then eat it as you break it off. Cake may be eaten in the same way, or with the aid of a fork.

Never place a slice of bread on the cloth beside your plate and spread it all over with butter and then cut it. It is not fair to the cloth, and besides, you will find a bread-and-butter plate provided for that purpose. Bread is to be eaten by breaking off small pieces and then buttering them just before placing them in the mouth.

Don't bite into a whole peach at table the same as you would if you were out under the tree. It and similar fruits should be quartered, peeled, and cut into mouthfuls. When eating grapes don't blow the pits into the plate and

all over the table. They should be dropped into the hand from the mouth and placed on the plate.

Do not take chicken-bones and chops into the fingers and eat from them as though you had a roasting ear. There is no other way in the case of the corn, but if you are not clever enough to cut away most of the chicken, game, or chop from the bone that has fallen to your lot, you ought to be made to do without such morsels.

Asparagus comes in for another don't. It should not be taken up with the fingers. That part which you can eat with a relish should be cut off with the fork, and you will thus avoid the uninviting spectacle of an open mouth hoping to catch the good end of a long stem as it is hoisted ready to be dropped.

Do not commit the reprehensible act of pushing away your plate when you are through with the meal or when you have finished a course, and do not brush up the crumbs around your plate. These are the faults of the thoughtless, and one should not show himself absent-minded at dinner.

WINES

At a formal dinner the servant is supposed to replenish the wineglasses from time to time, and he generally does so under direction of the

host, who must keep his eyes open to instruct, especially in regard to the glass of any particular guest whom the servant may have overlooked. Guests at a large dinner never ask to be helped to wine. Should the guest not desire a second glass, a simple " No, thank you " is sufficient.

The host is privileged, however, at an informal dinner, to ask a guest to help himself to wine, and if the wine is on the table, a guest may help himself without asking permission, except if the guest be a woman. Women guests wait for the gentleman beside them to fill the glasses, or look to the servants to do this.

IN THE WAY OF REMINDERS

Upon the arrival of the first guests the host and hostess should be ready in the drawing-room to greet them cordially as they arrive. They must be at particular pains to see that their guests are introduced to each other. Should any of the guests be more than fifteen minutes late, the hostess may order dinner served.

Guests will find their seats by moving about the table until they find the cards bearing their names at the covers so designated for them.

Late arrivals at a formal dinner present their apologies to the hostess, who does not arise

except in the case of a woman guest. The host, however, partly to turn attention away from the interruption of the late arrival, rises and assists in seating the delinquent. In such cases, however, the dinner is not delayed to enable the late-comer to catch up, but he is expected to take it up at the course that is then being served, or, if about to serve the next course, he waits.

At most formal dinners it is customary for the ladies to take their coffee or liqueurs in the drawing-room. The signal for this movement is made just before coffee is served by the hostess, who catches the eye of the lady at the right of the host, and rises. At this signal all the guests rise, the men standing aside to let the ladies pass easily.

The men then gather around the table with their host for a twenty or twenty-five minute enjoyment of coffee, wine, and cigars, at the end of which the host proposes to join the ladies, which is done at once. At less formal affairs it is customary and permissible for the ladies to remain with the gentlemen in the dining-room while they enjoy their coffee and cigars.

THE GUEST

Promptness in arriving should be the watchword of the would-be diner. It is his duty to

arrive within fifteen minutes of the hour set in the invitation. One thing, however, he must avoid in his efforts to get there on time. He must not arrive even one minute before the time indicated. Few things may provoke more annoyance on the part of the hostess than the *too-previous guest*. The hostess is expected in the drawing-room promptly on the hour set, but she may not be ready for you before the exact hour, and a too-previous arrival may do much to disturb the even temperament of the hostess.

THE GUEST AT TABLE

When once seated in the dining-room with the lady with whom you are expected to cast your lot during the dinner, you are expected to do more than eat. A special short chapter will be found in another part of this volume, which speaks of the proper use to be made of the knives, forks, etc. A word may be spoken here, however, in regard to the general bearing. One should not help himself too liberally to the various courses, or make flattering and audible comments upon their quality. Neither should any dish be refused, even if the guest is dieting and knows the particular dish will be harmful to his digestion or not quite to his taste; for the hostess may observe and be

thrown into needless anxiety as to the thoroughness of the enjoyment she is distributing—or the adverse comment of other diners may be excited. Better far, take a little of each dish and pretend to relish it.

The fact that a gentleman takes a lady in to dinner does not necessarily indicate that his entire conversation and attention must be directed at her exclusively. A gentleman is expected to entertain his lady partner to the best of his ability, but not to the exclusion of the others near at hand, nor need he deny himself the pleasure of general conversation altogether.

Guests may leave as soon as dinner is over—it would not be polite to leave before; and it would be better to remain where possible for at least ten minutes or such a matter, for in the large centres many entertainments may occur on the same evening, and some of the diners may be in great demand at other functions; so that ten minutes in the drawing-room is sufficient courtesy, and, with proper explanations, the busy guest may go on to the next function.

ADIEUX TO THE HOSTESS

Personal leave-taking of the hostess must not be omitted. Even in numerous company, or if the hostess is much engaged at the moment, the

retiring guest must seek her out, and with graceful thanks for her hospitality, bid her adieu. The same is true of the host, except that, having made the graceful speech to his wife, it need not be repeated so impressively to him. One is also expected to bid adieu to friends who may be among the company, but not necessarily to new acquaintances; if they be at a distance, a simple bow is sufficient. In the case of a gentleman, however, he will of course cross the room, if need be, to give farewell to the lady who gave him her arm at dinner.

INTRODUCTIONS

An effective introduction is rare; the ceremony, though a slight one, is yet full of importance, and, in the varied phases that surround it, one finds opportunity and need for all the tact and grace at her command. No elaborate formula need be studied; the simplest form is always the best; and as the object in view is that the unacquainted parties may learn each other's names, for humanity's sake avoid the common fault of sliding the names in a half-articulate murmur—as if they were not worth mentioning—but (to paraphrase O. W. Holmes)

> "Speak clearly if you speak at all;
> Carve every name before you let it fall";

and your guests will not need to begin a conversation by begging each other's pardon for not "catching the name."

Introducing men and women, the gentleman is presented to the lady, and her name should be mentioned first—"Mrs. Roberts, let me present Mr. Grey"; when a man makes the introduction, he may say, "Miss Trent, allow me to present my friend Mr. Sanders, who is desirous

to know you,'' thus conveying a delicate compliment.

When there is marked difference in the ages, the younger woman is presented to the older, or the unmarried woman to the matron; a young man to a venerable gentleman, and a plain member of society to a titled or distinguished personage. On ordinary occasions merely to mention the names is sufficient.

'' Mrs. Vernon—this is Mrs. Samoret.''

'' Mrs. Wrayburn—Mr. Lightwood.''

Do not make the mistake of following the obsolete custom of leading a lady around the room, and introducing her to all in rotation.

In making a lady known to a number at once, the hostess would say: '' Mrs. Woodcourt, let me present Miss Summerson—Miss Edith Summerson—and Mr. Warren ''; or, if '' The Young Person '' is the subject of this somewhat trying experience, anything but mentioning the names may be dispensed with, as, '' Miss Nichols, Mrs. Sawyer ''; '' Miss Brown, Mr. Brown.''

It sometimes happens that at the critical moment the name of a guest cannot be recalled; or, as has in reality occurred, the hostess may substitute her own name or some other equally familiar for that of the stranger she desires to present; but these tricks of memory need not

be considered blunders—a little ready wit will save the occasion from embarrassment, and, indeed, may break the ice of formality and institute a "flow of soul" that otherwise might have had to struggle for existence.

The tactful hostess when introducing two guests will, if possible, add a few pleasant words, disclosing to the new acquaintances that they have some interest in common. As for instance: "Miss Miller, let me introduce Mr. Mason, an enthusiastic Wagnerite like yourself"; or, "Mrs. Chalmers, may I present Mr. Carter—he has just returned from your favorite city, Venice."

It is not unusual for one to become the means of making people known to each other who have expressed a mutual desire for acquaintance, and the occasion may be recognized by some happy expression, as:

"I have great pleasure, Mrs. Martyn, in presenting Mr. Trowbridge;" or, "Mrs. Bardwell, I am very glad of this opportunity to present Dr. Davis."

When introducing one's relatives little ceremony is used: "This is my mother, Mr. Smith"; "Miss Lawrence, my brother has been wishing to know you," or any similar mode, is preferable to anything formal.

To extend the hand when acknowledging an

introduction is an indication of cordial feeling; and in her own house a woman never neglects this gracious greeting when any one is presented to her, with a genial expression of pleasure, as, " I am very glad to know you, Mrs. Perry "; or, " It is a great pleasure to meet you, Mr. Robinson."

In ceremonious society, however, none but the hostess thus welcomes an introduction; it is considered sufficient recognition for a woman to bow politely and simply repeat the name of the person introduced, for the ultra-fashionable world considers handshaking a much too effusive greeting to bestow upon a stranger. Natural impulse should be veiled behind a uniform of reserve, which indicates a character like that of the Church of the Laodiceans—" neither cold nor hot "—but appearances are more often than not deceitful.

Strict form may be commended as being convenient in crowded rooms; and a young lady may always refrain from pronounced enthusiasm; but on most occasions extreme ceremony is embarrassing and leaves an unpleasant impression, thwarting the real purpose of social life, mutual good-fellowship, and enjoyment. The woman who has a right to the initiative will make no mistake in customarily offering her hand.

The hostess rises in receiving all introductions; a woman, when a guest, does not rise when a man is presented, or when she is one of a group to whom a woman is introduced, unless the newcomer is older than she, or is a distinguished character; if seated beside the hostess, who of course rises in greeting, she then rises also—and under all other circumstances. She rises in receiving an introduction to another woman. It is almost unnecessary to say that a man invariably stands in taking part in any introduction to any person.

A guest may not refuse to accept an introduction made by host or hostess, even though it should be to his "dearest foe"; the hostess, it is to be presumed, knows nothing of the real state of affairs, or she would avoid the risk of causing embarrassment. And it is no detraction from one's dignity to bow politely, as though to a perfect stranger; further communication can be unostentatiously avoided. The unusual but actual incident once occurred of a lady's accepting the introduction to another whom she did not care to know—three times in one evening, at a rather crowded reception; each time she bowed graciously—and then became quietly unconscious of the other's presence.

THE TIME FOR INTRODUCTIONS

The hostess is privileged to introduce to each other any persons who may be under her roof. In fashionable English society it is the custom to consider the mutual acquaintance of guests and hostess as "tantamount"—as Mr. Guppy would say—to an introduction, which is doubtless correct in theory, and under certain circumstances; but American society is so cosmopolitan in character that we find it is "a condition, not a theory, that confronts us"; and this liberal acceptance of the privileges of hospitality is not always practicable. The tactful hostess will see that her guests are presented to one another; she will thus place them upon a pleasanter footing to start with, and save the timid especially from embarrassment.

At a small dinner the hostess is under obligation to introduce all her guests to one another; at a large dinner party those who are to go in to the table together must certainly be introduced, and as many more as the hostess can bring together without disturbing her guests or making obvious effort on her part; but introductions must not be made at the table. Guests gather in the drawing-room, where those who have not met before may be easily and gracefully made known to each other.

On her "At Home" day the lady receiving introduces every newcomer to the guests who may be near; at a reception she presents the arrivals to those who assist her in receiving, but does not, only as a rare exception, leave her place to make introductions.

At a private ball, the hostess introduces her guests as they enter to whoever receives with her, and makes as many introductions as possible during the evening.

Chaperons present dancing men to their charges as they have opportunity; but at small private dances the young people do not as a rule wait for the hostess or chaperon to perform the necessary introductions. They find it more convenient, and much better fun, no doubt, to take the matter into their own hands when occasions arise. Girls introduce their partners to other girls, and young men see to it that their male friends know their young women friends. At a private dance the hostess must not forget throughout the evening to have a watchful eye for possible wall-flowers. She who can save the unpopular or unattractive girl a dull or embarrassing evening, without seeming to have that object in view, will have accomplished a graceful and kindly act and one of no small difficulty.

At public halls introductions are not ex-

pected. There is no hostess proper here, and the matter of looking up and introducing partners for the dances belongs to the chaperon, or the escort of a young woman.

Introductions in the street are seldom necessary when walking with a friend. Should one meet another friend to whom his companion is unknown, there is no real need of introducing the two, even though a momentary pause is made for the exchange of civilities. If, however, the conversation seems likely to be prolonged, then introduction should be made. Many people seem possessed of a mania for introducing. Introductions are thrust upon their friends in the most awkward places and at awkward times. One hurrying to keep a business engagement steps into an elevator to be whisked to the top floor of a building. In the "car" he finds an acquaintance—one of the introduction friends—accompanied by a stranger, whom she feels obliged to introduce, although the words of the ceremony are scarcely spoken before the unhappy victim must awkwardly doff his hat and hasten from the elevator. The chronic introducer knows no limitation in her effort to be sociable and friendly; she would feel awkward and embarrassed if compelled to stand for a moment between two acquaintances who were not known

to each other; therefore she hastens, regardless of the inconvenience of the meeting-place, to "do the honors." Don't introduce "right or left." It is not expected of you; and if you are walking with a friend who meets one who is a stranger to you, don't consider it a slight if you are not immediately presented. Should your friend keep you waiting beyond considerate limits without an introduction, you are at liberty to stroll on without him.

LETTERS OF INTRODUCTION

A letter of introduction is, or should be, an unsolicited courtesy. To ask for a letter of introduction is, for various reasons, not in good taste, and no man or woman of good breeding would offend in this particular. Should one be asked for a letter of introduction which he felt the slightest hesitancy about giving he would be quite justified in refusing it; in doing so, he should not wound the applicant's feelings. A person of tact can manage a delicate point of this kind without giving offence.

It is usual, in sending one friend to another with a letter of introduction, to write in advance to the prospective recipient of the introduction, giving him more detailed information regarding the bearer of the letter than could

conveniently or properly be written in the letter itself.

A letter of introduction contains little beside the few words necessary to make the two people known to each other; there is usually a courteous line, to the effect that any attention shown to the caller will be appreciated.

In writing an introduction, do not fall into the error of mentioning personal matters in the same letter.

A letter of introduction is usually somewhat as follows:

My Dear Mrs. Barten:

It gives me much pleasure to introduce to you my friend Miss Wylie, who will make your city her home for several months while pursuing her musical studies. Any courtesy you may extend to her will be deeply appreciated. With kindest regards, I am,

Sincerely yours,

Katherine H. Miller.

A letter of introduction is not sealed; to seal a note of this kind would be a discourtesy to the bearer. A card of introduction is a simpler affair. One's visiting card is used for this purpose with the name of the friend one desires to introduce written at the top, thus:

Introducing Miss Edith Browne

Mrs. William Grey

37 Maple Avenue

This is enclosed in a card envelope, and, like the letter, is left unsealed. In addition to the address, one may write on the envelope in the lower left-hand corner, "Introducing Miss Edith Browne." A man usually presents a note of introduction in person. He calls at the house, during the proper calling hours, whether afternoon or evening, and presents both the letter and his own visiting card. He may be received at once; but in case the person upon whom he has called is not at home, it is usual to place his personal visiting card in the envelope with the letter or card of introduction, to seal the envelope, and leave it with the servant to be delivered. A woman generally delivers a note of introduction through the medium of Uncle Sam's post office. She encloses her own card with her address thereon, puts a stamp on the envelope, and waits to be called upon.

Upon receiving a letter of introduction from a woman, one should go very promptly to call upon her, and should afterward extend to her suitable form of hospitality.

Upon receiving a letter of introduction from a man, a note of acknowledgment should be sent to him, followed by an invitation to dinner or by the offer of some other courtesy. A man who receives a letter introducing a man is under obligations to call upon him and to entertain him to the best of his ability.

When from any cause one can neither call upon nor extend invitations to the bearer of a letter of introduction, a note of explanation and kindly regrets should be sent to him promptly.

A lady introduced by letter to a man simply mails the letter to him with her card, and may expect him to call within a few days. His call should be followed by courtesies which he can properly offer, but he should not merely call and then let the acquaintanceship drop. This would not be kind either to the writer or bearer of the letter.

It is graceful on the part of the receiver of a letter of introduction to write a pleasant note later on to the friend who wrote it.

CARDS

The etiquette of a man's card being simpler, we will dispose of him first, so as to make way for the lady.

A man's card is much smaller than a woman's, and may, for convenience of carrying in the waistcoat pocket, be very thin, but should be of the finest quality and the neatest design, always engraved, not printed, nor, except in emergency, written. This is the most preferred style and size:

Mr. John Henry Ford

5 West 33rd Street

Unless followed by "Jr.," the title "Mr." should never be omitted. A bachelor may have his home address in the right-hand corner, and that of his favorite club in the left, or, if of

nomadic habits, the club address only on the right-hand side.

A business address must never appear on a visiting card. If possible, every Christian name should appear in full, but if this form is too long, an initial may be substituted for the second name, but not for the first—" Mr. James K. Hamilton " looks far better than would " Mr. J. Kimberley Hamilton."

The eldest male member of a family may dispense with the Christian name and appear as " Mr. Hamilton," especially if he be of the oldest branch of the family. Ben, Jim, Hal, and such contractions neither add to the dignity or appearance of a card, and should never be seen.

Although some wealthy bachelors do give delightful " At Homes " during the season, such dates never appear on a man's card. This is a privilege of a lady and a hostess which must not be encroached on.

TITLES ON CARDS

Americans are most prone to the use of all possible titles, and a society notice will read: " Mr. Sub-deputy-assistant-collector Jinks is a great favorite with the ladies of Little-ville." Keep these titles off your visiting cards. The only persons whose titles are seen on cards are the President and Vice-President of the United

States, ambassadors, justices of the higher courts, clergymen, and officers in the regular army and navy above the rank of lieutenant.

The school-teacher, self-dubbed "Professor," and local magistrates known as "Judge," should be most particularly careful to be satisfied with plain "Mr." on their cards.

The card of a lieutenant in the army should state simply "Mr. John Victor Allen," with "United States Army" in the right-hand corner of the card, whilst captains, majors, etc., place the title before the full name and designate in the corner whether of artillery, cavalry, infantry, or the engineering corps.

A Judge of the Supreme Court places "Mr. Justice" before either his surname or full name, as, "Mr. Justice Allen" or "Mr. Justice John William Allen."

A clergyman styles himself "Reverend Samuel James Pullsford," or the contraction "Rev." is quite allowable. The professional card of a physician usually states his office hours and address, and should never be used for social purposes; it might look like advertising. The social card states "Dr. James Neill," or better, "James Neill, M. D.," with his home address in the right-hand corner. Avoid a boastful card. A clergyman may use "D. D." after his name, without "Rev." be-

fore, if he has the degree, but no man should string a list of degrees, titles, honors, or names of societies on a visiting card.

HOW A MAN USES CARDS

The young man, in his eagerness towards a particular lady, often forgets the courtesy due her mother or chaperon and the other ladies of the home, and sends up to or leaves only one card for the lady in question. This is ill-advised besides ill-mannered. Two cards should always be sent up or left, one for the mother or chaperon, who is at any rate his hostess, however little he wishes to see her. The other card is for all the ladies in the home, if there be others, and he should ask, not especially for "her," but for the ladies. If not unwilling, "she" will part herself from the others without fail. Should the ladies be at home, and one or more see him, he will in addition leave a card for his host in the hall as he goes out.

After a man has been presented to a lady, he may be in doubt whether his acquaintance will be agreeable to her, and be too delicate to ask whether he may have the pleasure of calling on her. In this case he may leave his card at her residence, and if he is welcome, her mother or chaperon will send him an invitation to visit the family or perhaps to some entertainment

at the home. After this he will understand that his visits are desired, and continue to call to pay his respects. If the lady's list of acquaintances be already too extensive, his card may be disregarded, and he must wait for recognition from the ladies of the household when he meets them again.

A call made by a man on a lady on her "At Home" day needs no card either sent up or left unless it be his first call of the season, or he wishes to take advantage of the opportunity to leave a card in acknowledgment of hospitality he has received. Such entertainment requires the leaving of only one card—this for his host.

The card left on a first call shows his address for the season.

CARD INTRODUCING A MAN

A man may be introduced by card or letter, the introducer writing "Introducing Mr. So-and-So" on the top left-hand corner of his or her card. If the introduction is to a lady or ladies the gentleman should call in person and hand this card with his own to the servant.

A card of introduction to another man may be posted along with his own. The receiver of both should recognize the introduction in person within three days, or, if for any reason

this be impossible, he should send a card by special messenger with an explanation and the offer of such courtesies as his relations with the introducer call forth.

LADIES' VISITING CARDS

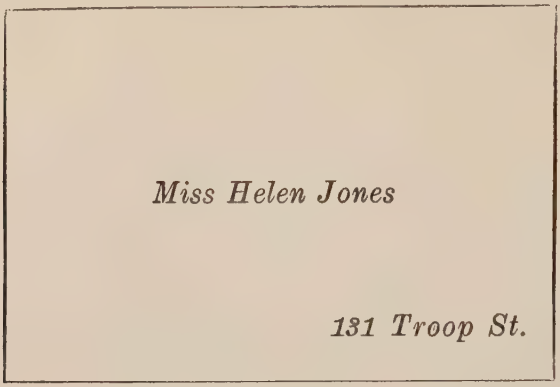
A lady's card should also be of the very best material and quality. One of white bristol board of medium thickness, polished but not glazed, without bevelled or gilt edges or superfluous decoration of any kind, shows good taste and knowledge of the best usages.

The card is engraved, not printed; black, script, or Old English lettering is equally suitable.

Married ladies use a rather larger card than do single, of size and style like these:

Mrs. William Henry Jones

131 Troop St.



Cards of the best people show the full Christian name as well as the surname, " Mrs. James Kimberley Hamilton " showing more style than " Mrs. James K. Hamilton," and " Miss Helen Elizabeth Brown " than " Miss Helen E. Brown." Pet names and diminutives like Lizzie, Moll, Peggy, should be strictly avoided.

The wife of the eldest member of the oldest branch of a family may drop her husband's Christian name and style herself " Mrs. Sturtevant," and her eldest daughter may leave out her Christian name and be " Miss Sturtevant," but if there are several families of the name in the same locality, to avoid confusion it is better to follow the general rule. In America a lady's card always reads " Mrs." or " Miss," and should never be without one or the other; she does not share her husband's title and should

be very careful not to borrow it for her card. The wife of the President is " Mrs. Theodore Roosevelt," and of General Miles " Mrs. Nelson A. Miles." If one lady may style herself " Mrs. Mayor Upstart," it is just as appropriate for another to be " Mrs. Janitor Brown," or " Mrs. Street-cleaner Scoop."

The lady who has earned the title of doctor, and practises medicine, does not state as much on her visiting cards. She uses two different sets: one for professional purposes, with " Dr. Elizabeth Ransome " or " Elizabeth Ransome, M. D.," as the style, whilst her social card, " Mrs." or " Miss," as the case may be, has no title, and has her home address engraved on the right-hand corner.

A lady whose husband has the same name as his father often adds " Junior " or " Jr." to her name on her card, so as to make a distinction from the card of her mother-in-law. If her husband's father dies she leaves out the " Jr., " while her mother-in-law places " Sr." on her card. If both ladies become widows and wish to keep their husbands' Christian names, the younger lady uses " Jr." and the elder leaves out the " Sr."

A Widow has the choice of using her own Christian names or those of her late husband. The widow of Mr. William Henry Jones may

have on her cards either "Mrs. William Henry Jones" or "Mrs. Bertha Helen Jones."

Another fashion in vogue is for a widow or divorced woman to use her maiden surname with that of her late husband; a lady whose maiden name was Miss Harrison and husband's name Burton may, on widowhood or divorce, call herself "Mrs. Harrison Burton."

A Divorced Woman naturally wishes to forget her former husband, and never displays his Christian name on her card. She may, if she wishes, retain his surname with her own Christian or surname, but usually prefers to resume her full maiden name with the prefix "Mrs." instead of "Miss."

"At Home" Days.—A lady usually has engraved in the left-hand corner of her card a day of the week on which she will be "at home"—Tuesdays, Thursdays, or Fridays, as the case may be. This signifies that she will receive callers on the day specified between three and six. Some ladies have their afternoons once or twice a month, and the card states "first Monday," "second and fourth Tuesday," which means the first Monday or second and fourth Tuesday in every month. Ladies who do not wish to receive after a certain date add "until Lent," or "until April," as they may desire.

A Young Lady in her first season, if her mother has introduced her and is her chaperon, does not carry her own card. Her name is placed on a large card below that of her mother:

Mrs. William Jones

Miss Helen Jones

She is expected in her first season to pay calls with her mother, and of course assists at her mother's "At Home." She uses the same card if she pays a call alone, running a pencil mark through her mother's name.

Should a younger sister be introduced next season, or two sisters "come out" at the same time, the daughters' names would appear below that of the mother, as, "The Misses Hamilton." After a season or two, if a young lady begins to call alone, she may have a separate card, but without specifying a day at home, as this will be understood to be the same as her mother's. Even after some years in society, so long as the daughters remain unmarried, it is well to keep the joint card in addition to their own, for it will always be serviceable whenever they do call with their mother, wish to announce their day at home, change of address, and in

all circumstances in which their mother is also included.

Married Couples have a card, rather larger than the wife's, which does not mention "At Home," and is not used for answering calls. This card is allowed a lady on returning from her honeymoon, and is used in sending a present which comes also from her husband, in forwarding their combined regrets in answer to invitations, and so forth. This joint card is often enclosed with a wedding invitation to show where the home of the bride and groom will be.

HOW A LADY USES HER CARD

Never, on any account, carry a card into the drawing-room and present it to the hostess. It is the servant's business to take cards when necessary, but most occasions simply require them to be left on a tray, which is always placed conspicuously in the hall.

There was a time when a lady had to carry whole packs of cards and leave one for every member of a household, repeating this bounty at every visit. There was also a custom of folding the edges of cards left when a person was not at home. One side folded meant one thing and the other another, whilst the servant would frequently turn down a corner, perhaps

for luck, so that the card was scarcely fit to be seen when all hands had finished with it.

Simpler methods prevail nowadays, so that the average mind can readily cope with modern card etiquette.

Most calls are made on the appointed "At Home" day, and cards are left on the tray in the hall on the way to the drawing-room, but if calls are restricted to these "At Homes," cards are only needed on two occasions. If the call is the first of the season, a lady should leave one of her own cards with two of her husband's, and if the call is made in return for hospitality received at the home, the same disposition of cards is made, providing the hostess is a married woman. A lady leaves two of her husband's cards and one of her own because it is not expected that a lady should leave her card on a male member of a household. A married woman should always keep a stock of her husband's cards, and be careful to leave them at all homes where he has received hospitality. She need not perform this office for her sons or bachelor brothers, as it is their business to make their own calls and acknowledgments.

A lady does not leave cards for unmarried daughters of the hostess if they are receiving with their mother, but if she finds a married daughter or a friend assisting at the reception,

she should, on going away, leave one of her cards for this friend or married daughter.

A young lady who uses her own cards, and finds her hostess receiving with a friend, daughter, or female relative, leaves two cards if her call is the first of the season or in return for hospitality. If the young lady is a frequent caller, she does not leave cards except on these occasions.

On paying a chance call on mother and daughters, or hostess and friend, and finding them to be out, a young lady leaves two cards, but she, just as a matron, must never leave cards on the men of a house. If a call be made on a lady visiting at a home, two cards are required, one for the hostess as well as the friend, whether the hostess knows the caller or not. This rule applies to men as well as women.

It sometimes happens that two maiden ladies are equally mistress of an establishment. The married lady who calls on them for the first time in the season, or after being entertained, leaves two of her husband's cards and two of her own. An unmarried lady at the head of her father's or brother's house receives the same courtesy in the matter of cards as a matron does.

In paying calls in a strange city or neighborhood both men and women should write their temporary address on their cards in the op-

posite corner to the permanent address. On making calls at hotels it is just as well to write on the card sent up, or left, the name of the friend for whom it is meant.

CARDS OF INTRODUCTION FOR LADIES

Letters of introduction are not in such common use as formerly, unless an explanation is necessary. The introducing lady writes neatly on the upper left-hand corner of her card:

Introducing
Mrs. William Harcourt.

The card is enclosed in an envelope with that of the lady desiring the introduction, and may be posted or sent by messenger. The lady who receives the two cards must call in person on the lady introduced, or send a note by special messenger explaining her omission if unable, from any cause, to do so. Nothing less is possible without offending the introducing party.

CARDS FOR CHANCE CALLS

When the caller is not sure of finding her friend at home a slightly different card-procedure obtains. She had better take the right number of cards from her case before ringing the bell. If she is single, or, if married, she and

her husband have not been recently entertained at the house, she takes two of her own cards, one for the hostess and one for the other ladies. But if she is a married woman calling on a married woman who has recently invited her to a dinner or dance, she takes out two of her husband's cards in addition to two of her own. Should the hostess have as her guest a sister, mother, friend, or a married daughter, the lady caller takes out three of her own cards.

If the servant, on appearing, says, "Not at home," the cards are handed in and the caller goes on her way.

If the ladies send down word that they are in the drawing-room, she places the cards on the tray in the hall as she passes through.

It sometimes happens that the servant is not quite sure whether her mistress is at home or not; in that event the caller gives her personal cards only and waits in the drawing-room until the servant finds out. Should the ladies not be at home, she adds two of her husband's cards to her own and gives them all to the servant whilst departing. If the ladies do appear, she makes the call and subsequently leaves two of her husband's cards on the tray.

After a personal introduction, chance or otherwise, the lady who is the oldest resident may, if she chooses, leave a card, which must

be acknowledged in a week, unless the "At Home" day is denoted on the card of the first caller, when advantage should be taken of that day. Unless agreeable to both, no further visiting is necessary.

A WOMAN PAYING A BUSINESS CALL

A woman having business with a man never sends in her card. She need only give her name to the servant or clerk along with a short verbal message as to the nature of her business, or she may write her name and the message on a slip of paper.

If a woman pays a business call on another woman who is a stranger to her, she sends up a card, sometimes scribbling a line on it as to her errand, or else giving a short explanation to the servant.

A woman may also have occasion to call on another who, though quite her social equal, is a stranger. She should send up her card with an explanation of her reason for calling, leaving the card and message if the lady should be out.

A STRANGER LEAVING CARDS

A man or woman having a friend staying at the house often takes this friend along while paying calls. In this event the question may arise as to the proper thing to be done. If the

friend be a guest for two or three weeks or longer, it is customary to leave his or her card, whether the persons called on are at home or not. This signifies that the caller wishes the friend to be included in any invitations received from the person called on. If the host or hostess takes a guest along as a matter of convenience, and the guest is only staying a short time, no card of such a guest need be left, and it will be understood that this guest, if a lady, need not be called on in return, nor, if a gentleman, invited to any forthcoming entertainment.

When a son has entered society, his mother leaves his card along with his father's and mother's, signifying that it is expected that he will be included in the season's invitations. This is strict etiquette.

A man or woman is often taken to a house for the express purpose of being introduced. If it is the regular "At Home" afternoon, the caller leaves cards as on any first call. If a chance call be made, and the hostess is out, the stranger leaves his or her cards along with those of the accompanying friend.

CARDS LEFT INSTEAD OF CALLING

There are several circumstances which allow of cards being left at the door in place of a personal call.

People invited to the marriage ceremony only, when a church wedding is to occur, or those to whom cards announcing the marriage are sent, should leave their cards—whether men or women—on the bride's mother within a week or two after the ceremony.

A man or woman friend of the groom, but a stranger to the bride's mother, being invited to the wedding, and unable to attend, does not call, but leaves cards on the bride's mother a fortnight after the wedding.

If the members of a club or social institution are entertained at the home of a lady, those invited should leave their cards on the hostess very soon after the occasion, even though they have no calling acquaintance with her and the reception was but an afternoon affair.

As a courteous concession to her age or infirmities, an elderly lady, semi-invalid, or woman in deep mourning, is privileged to leave her cards in acknowledgment of invitations received or calls made on her.

If a lady has not had the time to make a first call or a call after entertainment, but is anxious to extend an invitation, she will be forgiven if she leaves her card on her friend instead of calling, or even posts her card together with the invitation.

Changes of address and re-entrance into so-

ciety are announced by leaving cards; and they are also left with enquiries after health or to show a kindly feeling in the event of misfortune.

When leaving cards without making a call the required number are handed to the servant who answers the bell, with the remark, "For Mr. and Mrs. Ford," "Mrs. and the Misses Ford," or for whomsoever they are intended.

MOURNING CARDS

In America there are no fixed rules in regard to the black border of a mourning visiting card, but any ostentation shows the worst possible taste.

A widow usually has a border slightly wider than one-third of an inch during the first year of widowhood; this is reduced to a third of an inch during the first half of the second year. After about a year and a half the border is diminished by a sixteenth of an inch every six months until the period of mourning is over.

A widower's card being a man's, and smaller, has not such a wide border, which is gradually reduced in the same way as the widow's.

This reduction of the black border is not in good taste after the death of a parent, child, sister, or brother. For these relatives the card should, during the whole period of mourning,

have a black edge between one-eighth and a sixteenth of an inch in width.

Mourning for a grandparent, uncle, or aunt is denoted by a border one-sixteenth of an inch wide during the whole period. When a lady past middle-age is left a widow she often adopts permanent mourning. After the first year she substitutes a border of one-eighth of an inch for the wide one and keeps this card for the rest of her days.

CARDS OF CONDOLENCE AND ENQUIRY

A card of enquiry after the health of a sick friend must always be left in person, after asking the latest news of the patient. It is neither courteous nor kind to post these cards. Under the engraved name of the caller the words " to enquire " are written in pencil, so as to show the card to be especially designed for the sick person and as proof of the genuine interest of the caller.

A card need only be left at long intervals when kindly solicitude prompts a daily call of enquiry.

Cards of condolence should be left as soon as a death is announced and must be handed in person by the friends and acquaintances of the bereaved family. A bouquet of flowers may accompany the card, but this should be a

sign of personal affection and not a mere parade.

A husband and wife leave two of each of their own, or else two of their joint cards, one for the parents and one for the other members of the family. In case of the death of husband or wife, the same number of cards should be left if there are grown-up sons and daughters. If the parent of a married woman dies, cards are left at her door and at that of the surviving parent. When the sole remaining parent of a family dies, cards are left on the eldest son and daughter.

There is a custom, not always observed, of leaving cards both shortly after the death and a few days after the funeral, but if this be done the cards are left with less ceremony, and a lady may leave them for all her family or a sister for her brother. This second leaving of cards is not invariable, and it seems rather to overdo expressions of sympathy and likely to prolong the anguish of the bereaved family.

CARDS IN ANSWER TO ENQUIRY OR CONDOLENCE

These cards may take two forms. A person, on recovery from a serious illness, usually sends through the post his or her own cards to all who have called, with "Many thanks for your kind enquiries" written in pencil on the

card. To callers who have shown especial anxiety and have sent flowers, fruit, books, etc., in addition to making enquiries, short, cordial notes of thanks are sent. A distinguished lady of New York, on recovering from a recent illness, sent out a card engraved in elegant script: "Mrs. —— presents her compliments and thanks for recent kind enquiries." This seems a very sensible plan, worthy of wider adoption. Parents acknowledging enquiries for a young child who has recovered from illness use their joint card.

In acknowledgment of cards of condolence after a bereavement, written letters of thanks are expected by intimate friends. In addition, either a mourning card or a special black-edged card of thanks should be posted to all persons who have sent cards of condolence. The two forms are in equal favor. If the ordinary mourning card is posted, "With thanks for your kind sympathy" is written on it, and it is enclosed in a black-bordered envelope.

When the large, especially printed cards are employed as a means of returning thanks, a large white card with a black border is chosen and the inscription printed thereon, not engraved. These cards are also posted in black-edged envelopes and are of the following styles:

Mrs. James Wilson and Family

return thanks for your kind sympathy.

60 North Street.

Mrs. James Wilson

returns thanks to

—— —— —— *and family*

for their kind sympathy and condolence.

60 North Street.

Or the widow and children might use this form:

The family of the late

James Wilson

return their sincere thanks for your kind sympathy.

60 North Street.

CARDS ANNOUNCING BIRTH, AND REPLIES

On the birth of a child, special cards are sent to friends and acquaintances in honor of the event. To a large, square card bearing the

mother's name is attached a small one, of one-fourth the size, with the full name of the child and date of its birth. In response to these cards, calls of enquiry after the health of mother and child are made and cards left on the mother and by some people on both, although it seems far-fetched to leave cards on a child a week or more old.

Persons living at a distance, or unable to call, should post their own cards to the mother with "Hearty congratulations" written above the name of the sender.

P. P. C. CARDS

"*Pour prendre congé*"—to take leave—is contracted to P. P. C., and the letters are written on one of the lower corners of the cards of persons leaving their city of residence or neighborhood before the end of the season, or going on a voyage. These cards are left on all people with whom there have been visiting relations, and are generally left in person, or, if time does not allow, it is quite correct to post them the day before going away. These cards acquaint friends of a departure and also serve as acknowledgment of hospitalities, and cancel the indebtedness of calls which lack of time has prevented being paid.

At the season's close it is not necessary to

send P. P. C. cards, as all obligations are supposed to have been already met, though some people do use them to let their friends know that they have finally left the city or neighborhood.

It is a useful idea, when starting on a voyage, to write on the cards the address of a banker or other headquarters in the foreign country to which one is going.

P. P. C. cards need no return.

CARDS WHEN TRAVELLING

When a lady visits a neighborhood where she has several friends and intends to stay some time, she posts to her friends—both men and women—cards showing her temporary address.

A man should call on his friends himself, and if they are out, leave his card.

It is better to use one's permanent card for this purpose, crossing out the home address and writing the temporary one in pencil over it.

A person in society will acquaint friends of a change of residence in the same way.

CALLS

The proper making of calls is to the novice a matter of much form and conventionality. To the woman of modest social aspirations, she whose life is well filled with other duties, the etiquette of calling may seem a bit tiresome. But if she wishes to keep in touch with friends and acquaintances, she must do her share of the visiting and should do it in the conventional way. She must get rid of the idea that she will be a welcome guest at any hour of the day and upon any day of the week. As a matter of great convenience to themselves most women of any social pretensions whatever appoint a day of the week to be " at home " to their friends. This information is printed upon their visiting cards, and any one disregarding it, when intending to make a purely social call, is guilty of a rudeness. Calls upon business or for some matter of special importance may be, of course, arranged for other dates, but these are not " calls " in the social sense. A moment's thought will convince one of the need of thus protecting one's self from the annoyance of receiving ill-timed calls. A friend who would be

very welcome when one is prepared to receive her may be seriously in the way upon another occasion. In small places the reprehensible habit of running in and out of one another's houses at all hours of the day still prevails. No one really likes such invasion of their privacy, however much they may pretend to, or however "friendly" they may be with the invader; and such calls would not be tolerated in the polite society of the more sophisticated towns. It is much better, even for the woman who makes and receives but few calls, to set aside a day to see her friends, and to be ready upon that day, in her "best bib and tucker," to do the honors of her home. In many neighborhoods of the larger cities, especially in districts bordering upon the suburbs, the women seem to retain the old-fashioned idea that a newcomer must be received with open arms by the entire block. To a woman coming from a more conservative place, it is at first surprising and afterwards annoying to find that she is expected to exchange calls with twenty women or so with whom she has not the slightest acquaintance nor the slightest desire to become acquainted. But if she is to dwell among these kindly, sociable souls, she must know them or incur their ill-feeling; for the woman who makes a call upon the newcomer feels that she

is extending to her the hand of hospitality, and to have that hand ignored is a serious offence to her pride. Common sense seems to play no part in this determination of many women to make the acquaintance of strangers; and it certainly never occurs to them that the stranger may have no desire to know them. It is a foolish practice and is, of course, not indulged in by women of nice feeling or those accustomed to the usages of good society.

Strictly formal calling in the society of large cities is hedged in by many little conventional details as to the days, hours, cards, degree of acquaintance, etc. The "At Home" day is generally observed; the usual hours for making calls are from three or three-thirty to five in the afternoon. This refers more especially to calls made by women. Men, owing to the restriction of business hours, have rather more latitude, and do not as a rule call on "At Home" days. A man may pay his duty calls in the evening or on Sunday. The custom of receiving one's friends upon Sunday afternoon and evening prevails very generally. A man should not call later in the evening than nine o'clock. He has not the privilege of taking another man to call upon his women friends without first receiving their permission to do so. A gentleman who wishes to become acquainted

with ladies can do so properly only through the introduction of a mutual friend. He makes his first call in the company of this friend.

With the beginning of the social season, " At Home " cards are sent out and " calling " becomes a part of the business of the day. It is well to call promptly upon friends who have extended their hospitality to you during the summer.

It is customary for the participants in a wedding, that is, the bridesmaids, the best man, ushers, etc., to call shortly after the ceremony upon the mother of the bride. Guests at a home wedding do likewise, and also call upon the bride when she returns from her honeymoon. Her " At Home " cards usually inform friends as to the time set apart for receiving. Pallbearers at a funeral should call upon the family of the deceased within a few weeks after the sad ceremony.

In regard to new acquaintances, it is an act of courtesy for a hostess to call upon such before inviting them to an entertainment,—this does not refer to men acquaintances.

If one is asked by an intimate friend to extend the courtesy of an invitation to a person with whom she has no acquaintance, the prospective hostess should call first upon this friend of her friend or leave her card.

In regard to the frequency of calling upon one's friends, it may be said that calls of the severely conventional kind may occur but once in a year. This is where an acquaintance has never advanced beyond the point of pure formality. At the beginning of the season calling is rather more prompt. First calls should be returned within two weeks. It is best not to allow too long an interval to elapse when one "owes" a call; and it is necessary that a call made in person should be so returned—that is, it should not be acknowledged by merely sending one's card.

The tactful and well-bred society woman who finds herself afflicted by an undesirable woman caller does not display her annoyance by word or manner, but makes haste to return the first call, or to leave her card; then it is an easy matter to drop the acquaintance gradually by sending cards now and then until the affair dies a natural death.

The man who makes a living by writing funny paragraphs for the newspapers and comic periodicals finds much to say in a humorous way on the subject of making formal calls. He delights to picture the ill-concealed joy of the caller who finds that her "friends" are "out." There are other people who would have the world believe that formal calls are a

farce and a waste of time altogether. There is this to be said in defence of the custom: If one goes in for society at all, he must regard its conventionalities; and it may safely be assumed that the man or woman who keeps well in touch with a large circle of friends and acquaintances possesses advantages, from a worldly point of view, that he or she of limited acquaintance cannot hope to have. This is a statement which many will dispute; but there are many more who will agree that a wide general acquaintance, pleasantly maintained, is a valuable asset in the business of living. It is not true, for one thing, that a man's friends and acquaintances desert him in misfortune. The percentage of people who are capable of this meanness is not so large as is generally believed; and while one does not care to consider his friends as possible helpers in difficulties, it is still a fine thing to realize that one possesses the good will and kindly interest of so many of his fellow creatures. But this is a digression.

To return to the etiquette of Calling: If a woman is on her way to call upon a friend, and should chance to meet the latter faring forth upon business or pleasure of her own, she should not take advantage of the opportunity to leave cards at her door, thus hoping to

escape the task of a second call; she should postpone her visit until another day.

If, through the interest of a friend, a woman is invited to an entertainment at a house where she is a stranger, she should pay a call upon the hostess within a week or so after the occasion. This call the hostess may return if she wishes to continue the acquaintance, but it is not compulsory, and the one who enjoyed her hospitality has no reason to feel offended.

A woman never calls upon a man socially. The only occasion on which a woman calls upon a man is upon a matter of business; and on such occasions she should make it a point to find out the business hours of the place and go at such time. She is usually met by a clerk, or in case of a call upon the minister at the rectory, or a doctor in his office, by the maid, to whom she gives her name, requesting that it be taken to Mr. So-and-So. In a man's office, a woman should not look for just the same courteous treatment that he would bestow upon her in a drawing-room. Some men are always courteous, not only in their hours of ease, but during business hours; the average man, however, is reprehensibly lacking in his company manners when his mind is full of business, and while he is not really rude, a woman who is sensitive and in-

experienced may be annoyed, or even somewhat shocked, to find herself not altogether the object of polite attention that she is accustomed to being in society. But a man who is not wholly a boor will remember that his caller is a woman, and will not offend by too far forgetting the conventionalities. He will not receive her in his shirt-sleeves, if by chance he is indulging in this luxury of undress when she arrives; neither will he keep his hat on; he will rise when she enters his office, and stand until she is seated. When she leaves he will open the door for her; and if an intimate acquaintance, will escort her to the corridor of the building, or to the elevator, if there is one. A woman who calls upon a man during his business hours should, above all things, endeavor to be brief and direct in her communication. Nothing is more annoying to a man than to have a business caller constantly digress from the matter in hand.

The occasions when it becomes necessary for a woman to call upon a man at his house, where she has no acquaintance, are not frequent, but should such an emergency arise, the woman must go in the company of a relative or chaperon. A call of this kind should be made as brief as possible. A woman should not, under any circumstances, call unchaperoned at a

bachelor apartment. She may have enjoyed the hospitality of a bachelor friend in some pleasant way, but the acceptance of his invitations entails no after acknowledgment upon her part in the way of calling. In the large cities, artists, musicians, and literary men frequently entertain their friends in their apartments, or studios. These affairs are usually very delightful, but women do not attend them alone. As has been said before, most women in society have long since recognized the convenience and general desirability of having an "At Home" day. This, in the larger towns or cities, is usually one day in each week throughout the social season, which begins about the first of November. Some "At Homes" terminate with the beginning of Lent, others continue later in the spring. If one has no desire to entertain so frequently, she may be at home once in two weeks, or may have a brief series of Days for which she sends out special cards. For the ordinary once a week "At Home" the day is designated on the visiting card. Upon the day appointed a woman should not forget that she should be on hand to receive her guests. This may seem, to the uninitiated, rather superfluous advice, but it is not, really. It would surprise them to know how frequently women offend in this matter—not women of good

breeding and experience, but those whose foothold on the social ladder is more or less insecure, and who think it rather a good joke, upon the whole, to play truant on their "At Home" day, if there is something more interesting in view in the way of pleasure.

A woman who appoints a day for receiving callers is quite justified in declining to see any one who calls socially upon another day than that set aside. The latter-day "Not at home," which many people look upon as a falsehood pure and simple, is nothing more than one of the little conventionalities of society, and is very generally understood to mean that the person called upon is not receiving. It is not intended to convey the impression that she is literally absent from her house.

On "At Home" days the servant stands in the hall, ready to open the door promptly to callers. Where a butler is employed his duties are rather more strenuous than those of a maid, since he must announce the names of visitors at the drawing-room door, attend a lady to her carriage with an umbrella in case it rains, and assist a gentleman with his outer coat, etc. The servant may receive the cards of callers upon a small tray, or a larger tray may stand conveniently at hand, so that each caller may deposit his or her card. The

hostess on an "At Home" day, unless it is a very large reception, need not stand at the drawing-room door to receive her guests, but should simply rise and greet each newcomer, and give her as much personal attention as she can without neglecting others. Refreshments are served as directed in the chapter on "Afternoon Teas." When a guest leaves, the hostess does not accompany her to the door. She rises as they exchange the courtesies of adieu and stands until the guest turns toward the door. If no other guests are present, however, and the hostess so desires, she may accompany a woman caller to the street door. Formal calls should not last less than fifteen minutes nor more than half an hour. A caller should not leave without a word of farewell to her hostess, even though she may find it awkward to gain her attention. A tactful hostess has an eye to arrivals, that she may be ready with her greeting, and she will be quick also to discern the desire of a caller to wish her good-afternoon. If she is engaged in conversation with others she will not keep the departing guest waiting uncomfortably, but will gracefully manage to give her an opportunity to approach her. The words of farewell should be brief; there should be no attempt at conversation after the hostess has risen for the little ceremony of *adieux*.

This awkward habit of so many people is tiresome in the extreme to the hostess, and is usually a source of discomfort to the caller herself, who is conscious that she is unable to leave a room gracefully. There is an old saying to the effect that the best of a visit takes place at the door; but this is far from the truth where the modern formal call is concerned. There is no opportunity in polite society to-day for the female bore, or boor, to keep her tired but patient hostess standing in a draughty hall for half an hour after the first word of farewell has been spoken. When a call has extended to its proper duration, the watchword of the twentieth-century caller is, or should be, "Go."

A gentleman, when making a call, should rise from his chair when a woman caller enters and remain standing until she is seated. He also stands when she rises to leave, and whenever his hostess leaves her seat. A gentleman should never, in making calls, wear his overcoat into the drawing-room; in regard to the propriety of carrying his hat and cane into the room there is still much argument; as a rule, he leaves these articles in the hall with his coat. A lady wears her hat or bonnet and wrap while making a call, but if she has worn a stormcoat or similar over-garment, it should be left in the hall.

BALLS

Possibly no other form of hospitality gives such unquestioned happiness and enjoyment to the old and young alike as a successful dance.

Whether we dignify it by the formal, high-sounding title of "Ball," or speak of it more intimately as just "a plain, ordinary dance," there is a joyousness in the thought, and a music in the very words themselves, that instantly recall the voluptuous waltz or the cheery two-step, and, mayhap, the memory of some never-to-be-forgotten occasion.

Dinners, receptions—nay, even the wedding of our best friend—may be enjoyed and in the course of time forgotten, but the memory of that first dance, our first ball, can never grow dim. Whether it be as débutante or hostess, the event is a memorable one. Yet that which otherwise would have been counted among the most pleasant memories of our lives, is sometimes marred by the conduct of some person who, under no circumstances, should have had the entrée to the room.

This brings us to the all-important question of invitations, or

WHOM TO INVITE

To the successful entertainer this is always the most troublesome phase of the whole undertaking, for it is given to but few of us to go through life free from obligations save to those in our own social set. It almost invariably happens, therefore, that the more or less publicity attending a private ball compels us to invite people from business or other reasons, who do not enjoy any social intimacy with us, and for whose acceptability to other guests it would be difficult for us to vouch. Yet one such person may ruin the work of the most charming hostess. The guest has the right to demand that he or she will not be faced with an unpleasant situation, and the diplomatic hostess will exercise the most skilful care in the supervision of her invitation list, to the end that no untoward incident shall mar any of her guests' enjoyment. The first great recognized leader of New York's fashionable society frequently declared that he had narrowed the number of the elect to four hundred by eliminating all those who were "plainly ill at ease in a ballroom." Proper as this arbitrary ruling may or may not have been to the fashionables

of New York, it is a manifestly absurd proposition so far as regards the great majority of the people of these United States. And yet the point of view, shorn of the extreme to which Mr. Ward McAllister took it, is eminently true. Having, therefore, carefully chosen the people we are desirous of entertaining, the matter of invitations becomes paramount.

THE INVITATION

to a formal ball should be issued, at the very least, ten days before the event is to take place; preferably from ten to twenty-four days. Too frequently the present prevailing laxity in the observance of social conventions leads to carelessness in the minor details of the relationship between hostess and guest, and *vice versa,* but experience will prove that those who are scrupulously exact in these matters are more than repaid by the smoothness of their social life and the value which others place on their acquaintanceship.

The question of adding the letters R. S. V. P. to an invitation to a private ball is a vexed one. In the majority of instances they are omitted, and yet it is perfectly permissible to use them, and, in some instances, absolutely necessary.

FORMS OF INVITATION

vary very little, but any reputable stationer will be found to carry samples of those in vogue. The following forms, however, will be found to cover any average occasion:

(*a*)

Mr. and Mrs. Theodore Kay

request the pleasure of your company

on Tuesday evening, December the first,

at half-past nine o'clock.

Dancing. 58 *Fair Street.*

R. S. V. P.

(*b*)

Mrs. August Schofield,

Miss Schofield,

At Home

Thursday, February the sixth,

at ten o'clock.

Dancing. 240 *Park Avenue.*

Cotillon after twelve o'clock.

It must not be forgotten, however, that if for any reason at all engraved invitations are not obtainable, or perhaps not desired, written invitations, beside serving exactly the same purpose, are equally correct. If written, the very best white or gray note paper should be used, and the text worded exactly like those that are engraved. Also it should be sealed under cover of one envelope and forwarded whenever possible by messenger, using the postal service for those only who are not conveniently within reach. Engraved invitations receive a somewhat different treatment. If sent by messenger, but a single envelope is employed, while, if mailed, two are employed, the first or inner cover, unsealed, bearing the name only of the person for whom it is meant, while on the outer envelope is inscribed the full name and address.

It will be noticed that in the example forms already given, the single word "Dancing" suffices to inform the recipient of the nature of the evening's entertainment. More would be superfluous and distinctly bad form.

When it is desired to have the guests present some little time before the hour set for dancing, as in the instance of a special musical programme, the difference in the hour set for the invitation, and the separate mention of the

hour when dancing is to begin, should be sufficient notice to the recipient.

THE COTILLON

Occasionally the cotillon is designed to occupy the entire evening, in which case the invitation might read:

(*c*)

Mr. and Mrs. Percival Lee

request the pleasure of

____ ____ ____ ____

company on Tuesday evening, March first,

at ten o'clock.

Cotillon. *Forty-four Brook Avenue.*

THE DINNER DANCE

has become increasingly popular, and very naturally so, seeing that the intimacy of the dining-room forms the happiest prelude to the gayety of the dance, and the stiffness that too often accompanies the more formal ball is entirely absent. Then, again, the guests are fewer in number and invariably congenial. For an affair of this character two different sets of invitations are required, the first being the

ordinary engraved dinner cards of the hostess with the word " Dancing " and the hour written in the lower left-hand corner, and the second, designed for those who are invited for the dancing only, consisting of the regular " At Home " cards, with " Dancing " and the hour written in the lower left-hand corner. Better still, particularly if the affair is small and informal, the hostess could substitute for the card above described the regular visiting card of herself and husband or daughter with:

(*d*)

Dancing at —— ——

January the ninth

R. S. V. P.

written in the lower left-hand corner. This method has the advantage of conveying a degree of cordiality to the recipient that is impossible with the stiff and stilted invitation couched in the third person, or even the regulation " At Home " card, hence its growing employment.

THE DÉBUTANTE

is frequently introduced into society through a dance or ball, invitations for which are similar

to those already described in examples (*a*) and (*b*). If the latter of these two is used, the calling card of the débutante should be enclosed with each invitation. A more direct announcement is that conveyed in the following form:

(*e*)

Mr. and Mrs. Charles Mount

request the pleasure

of introducing their daughter

Mary

to

——— ——— ——— ———

on Thursday evening, March the third,

at half after nine o'clock.

200 *Washington Avenue.*

ASSEMBLY DANCES, SUBSCRIPTION BALLS, ETC.

Invitations to these popular forms of entertainment frequently partake of a degree of originality denied to the strictly private dance. The conventional form, however, is here given:

(*f*)

The pleasure of

____ ____ ____ ____

company is requested at the

First Assembly

in Library Hall

on Tuesday evening, November fourth,

from nine until one o'clock.

R. S. V. P.

Patronesses:

Mrs. De Lancey Barrett, *Mrs. Thos. Wilson,*
Mrs. Tremont, *Mrs. Barry.*

Usually the number of invitations allowed to each subscriber is clearly understood and loyally adhered to; but every little while carelessness creeps in and the agreement is transgressed. Various plans have been tried to prevent this injustice, but the voucher system has been found to work the best. The "voucher" is a small card inscribed as follows:

(*g*)

First Assembly

Gentleman's Voucher.

Admit —— —— ——

on Tuesday evening, November the fourth.

Compliments of —— —— ——

The same form does for either sex, substituting "Lady's" for "Gentleman's" before the word "voucher." In sending out this invitation the subscriber should invariably enclose his own visiting card. Another form, the occasion for which is sufficiently indicated by its wording, is:

(*h*)

The pleasure of

—— —— —— ——

company is requested at

The Volunteer Firemen's Ball,

at the Country Club,

on Wednesday evening, April the second,

at ten-thirty o'clock.

R. S. V. P. to
The Committee,
Reliance Hook and Ladder,
Main Street.

BAL POUDRÉ, FANCY DRESS, COSTUME BALLS, ETC.

Invitations to these fascinating entertainments are couched similarly to those used for the ordinary ball, except that the distinguishing feature of the affair is clearly stated, as:

(*i*)

Mr. and Mrs. Walter Cromwell
request the pleasure of

____ ____ ____ ____

company on Tuesday evening, November first,
at ten o'clock.

Bal Poudré.
or
Costume: Revolutionary era
(as the case may be).

300 *Forsythe Street.*

CHARITY AND OTHER BALLS

(*j*)

The pleasure of your company is requested
at the
Annual Charity Ball
To be given in the Opera House on
Wednesday evening,
February the third, at nine o'clock.
Cards of admission, five dollars.

Very large sheets of thick paper, or substantial cards, are used for the engraved invitations. Frequently the names of the ladies and gentlemen serving on the Reception and Floor Committees, respectively, are printed underneath the invitation.

EXTRA GUESTS

Sometimes it happens that invited guests are also entertaining guests of their own, and as this may easily become a source of much worry to the hostess in the case of a private ball, it will be well to discuss the problem before proceeding to another subject.

It is not necessary to invite Miss Smith, personally known or unknown to the hostess, simply because she is a guest of Miss Norman, to whom an invitation is sent as a matter of course. But Miss Norman may ask personally, or write, for an invitation for her friend, in which case the hostess may decline or grant the request. Failure to obtain the necessary invitation for one's guests should be accepted philosophically, as such incidents, besides being of every-day occurrence, are positively unavoidable. In case of a declination the following form may be used, not the least of its advantages being that it is invariably true, a quality which does not always distinguish our social amenities and conventions.

(*k*)

Edgewater, May 28th, 19—.

My Dear Miss Norman:

So general has been the acceptance of our invitations that I begin to doubt the capacity of my rooms. It would be a great pleasure to include Miss Smith, but my limitations in the matter positively prevent me. You will, I am sure, realize my difficulty and forgive my inability to respond more hospitably to your request.

Very sincerely yours,

Mary Waller.

(*l*)

My Dear Miss Norman:

Surely. By all means bring your friend Miss Smith. My cards are exhausted, but Edith will call at once and give the invitation personally.

Most cordially yours,

Mary Waller.

So much for the sending of invitations. Whether the invitation bear the letters R. S. V. P. or not the recipient is expected, by all the laws of good breeding, to respond promptly. When the invitation is formally written in the

third person, the reply should be sent within forty-eight hours. The two forms following cover this case:

Mr. and Mrs. Vernon Black

accept with pleasure

Mr. and Mrs. Thomas Smithson's

kind invitation for Tuesday evening,

February the third.

Or

Mr. W. Francis White

regrets that absence from town

will prevent his acceptance of

Mr. and Mrs. Harmon's

***kind** invitation for Monday evening,*

April the fourth.

In the case of assembly or subscription dances, the reply should be directly to the member or subscriber to whom the favor is owed, as:

48 Vicars Lane,
November 16, 19—.

My Dear Mrs. O'Connell:

It is with genuine pleasure I am able to accept your invitation to the First Subscription Ball, on the evening of December the first. Trusting that I may see you there,

Believe me,
Most sincerely yours,
Herbert Collins.

Or

My Dear Mrs. O'Connell:

With great regret I am compelled to return the cards for the First Subscription Dance. Business necessity of the most imperative description alone prevents me. My disappointment is all the more keen because of the invariably brilliant and successful character of the dances, which I enjoy very much.

Believe me, with many thanks,
Sincerely yours,
Herbert Collins.

THE ESSENTIALS

The thousand and one details that go to make up the success of an entertainment of any sort require much careful forethought on the part of those giving the affair. For in-

stance, the entire night might be spoiled for a guest by the omission of some trivial matter of convenience. In the matter of a ball or dance it is most important that guests should be protected from the weather, or the idle curiosity of a street crowd, by some sort of covered way from the street curb to the house entrance. The pathway also should be covered by a strip of matting or carpet. A servant or other male employé, in livery if possible, should be present to open the carriage doors, give duplicate carriage checks to guests and coachmen, and otherwise make himself useful. Arrived at the entrance door, the guest is directed by the butler, or his substitute, to the cloak- or dressing-rooms, where, in the case of ladies, maids are in attendance to assist in removing their wraps, numbering each parcel, and giving a duplicate number-check to the guest. In the gentlemen's dressing-room, a man should be present to perform similar services for the male guests. It is the part of wisdom to have in the ladies' dressing- or cloak-room some one qualified and equipped for the repair of torn dresses. A much appreciated courtesy is the placing of cigars, cigarettes, brandy, soda, or other effervescents in the gentlemen's dressing-room. This, of course, is only done when a regular smoking-room is impossible.

The Floor.—Nothing is more necessary for the dancers' enjoyment than a good floor, and yet such is the exception rather than the rule. A good parquet surface, smooth, but not too slippery, makes a beautiful as well as æsthetically pleasing ballroom floor, but any hard wood, if it is evenly and closely laid and smoothly polished, will serve equally well. Fortunately the present trend is to polished floors and large rugs, art-squares, etc., so that the average room is easily converted into a dancing hall. If the room is carpeted and it is not desirable to remove the carpet, the floor is sometimes covered with a thickness of heavy upholsterer's paper, over which is stretched a covering of heavy unbleached cotton cloth, drawn very smooth. At the best this is a somewhat unwholesome practice, as the fine particles of linen and dust get into the lungs. If at all possible, or if the floor is even moderately decent, it will be far more conducive to the night's enjoyment to take up the carpets. Paraffine wax, or a sprinkling of cornmeal, will improve even the best of floors.

Music.—This important feature is frequently the most difficult problem to solve—so many considerations enter into the question. Expense, more often than not, is the least of the items to be considered, but it is well to point

out that the best instrumental musicians are usually members of the musical unions and demand a fixed rate of pay. This rate is by no means excessive, and at the same time the hostess may leave the details of the music entirely to them after she has made known the number and description of dances that will be required, confident in the knowledge that the musicians will be capable. Too often the disputes and petty jealousies of local musicians, and the fact that they rarely practise ensemble playing, make it absolutely impossible for any one to use their services. It is cheaper in the end to send to the nearest centre and engage professional men. The scale of remuneration in New York and Chicago is approximately $8.00 per man for a large public ball; $7.00 for a similar private affair; $6.00 where the rate of admission is $1.00 or over; under this amount, $5.00; private all-night dances, $5.00; and for afternoon dances, from 2 to 6 P. M., $3.00. The leader is paid from $3.00 to $5.00 extra for his work in leading, supplying the music, and supervising the musical work generally. These figures do not include travelling or other expenses incidental to an " out-of-town " engagement.

With regard to the number and composition of the orchestra, the size of the room and the

importance of the occasion will be the determining elements. For a small house dance, the piano is usually sufficient; but care should be taken to have it in tune, and place it in such a position that the treble, or upper part of the piano, is nearest the dancers. A violin could be added, and possibly a flute or clarionet. The following instruments might be secured in the order they are named, according as there is need: second violin, 'cello, cornet, bass, viola, trombone, horns, tympans, drum, cymbals, etc. The great artistic consideration is that the music shall not be noisy, and, if possible, the players are placed in a gallery or on a raised platform. A free use of palms and other foliage will kill any stilted platform effect. A good point to remember is that musicians are merely human beings, with the same characteristics as the people on the floor. It should be seen, therefore, that the orchestra is so placed as not to compel the players to cross the floor or interfere with the guests in coming and going from the platform. A little friendly interest in their comfort will mean vastly more accommodating players, something the younger element among the dancers will be quick to appreciate. A word of warning in regard to the piano will be particularly valuable to those who have not had the experience

to which it relates. The average piano is too low in pitch to be used in connection with such instruments as the horns, cornet, clarionet, and flute. It is always advisable to call in the tuner and notify him that the piano is wanted for service with orchestral instruments, so that if he cannot alter the pitch sufficiently, there will be time to make other arrangements. Time and time again, good instrumentalists have come from a distance, only to find that they cannot play with the piano that had been provided for them.

Dance Programmes.—These may be placed in the dressing-rooms, or else tendered by a servant from a neat tray, and stationed just outside the ballroom door.

Seats.—There should be a plentiful supply of sofas or chairs lining the walls of the ballroom, as well as in the halls and other rooms. A number of light folding chairs, which the guests can use as they please, will be found very acceptable as well as useful.

BALLROOM ETIQUETTE

Arrival.—Custom apparently decrees that "nobody must put in an appearance until every one is there," but, custom to the contrary, notwithstanding, there still remains a

happy medium between arriving inconveniently early and unpleasantly late.

Entering the Ballroom.—After leaving the dressing-rooms, the next rendezvous is at the head or foot of the stairs, as the case may be, where ladies meet their escorts and proceed together to the ballroom. Under no circumstances must they enter arm-in-arm; the gentleman always permitting the lady to precede him by a step or so. In the case of several ladies entering at the same time, the eldest has precedence; married ladies precede the unmarried. Guests shake hands with or bow to the hostess immediately upon arrival, and as soon as possible after entering the ballroom the gentlemen of the party should seek out and shake hands with the host. The old-fashioned custom of having the name of each arrival called out at the door by a man in livery is still in favor, but, as a general rule, most hostesses omit the detail.

Dancing Introductions.—The great majority of dancing introductions are secured in the early part of the night. According to the strict code, a gentleman desiring to know a lady would just seek an introduction to her husband, father, or chaperon, and through one of these he would secure the desired presentation. As a rule, an invitation to dance immediately fol-

lows the introduction. All men guests are expected to seek the earliest opportunity of being presented to the young ladies of the house, and to ask them to dance. It is not permissible for a man to ask a woman whom he does not know to dance with him; neither is it the correct thing for a lady to pass without recognition a gentleman with whom she has danced the cotillon, although she is permitted the option of recognizing or not, as she chooses, a gentleman whom she has met at a ball. Under no circumstances should a gentleman be introduced to a lady without first securing her permission, and similarly it would be the height of bad form for a man to attempt to enter into a conversation with a lady whom he does not know, simply because he happened to have waited upon her at supper time.

If there are no dance programmes, the man uses some such conventional formula as, "May I have the pleasure of this dance?" or, "May I have the next waltz, Miss —— ?" Occasionally a lament is heard that the old time cut-and-dried phrases are being dropped in favor of our more modern looseness of expression, and that, consequently, young people are losing the touch of chivalrous respect that should mark the man's attitude to the woman. However true this may be, it may reasonably be urged

that an occasional deviation from the strict pattern of the law is not in itself a very great crime, so long as the manner and demeanor of the petitioner are correct. When asked to dance the lady is expected to rise at once, accepting the offer graciously, but not effusively. It will be difficult for her to refuse a dance unless her card is full, or she pleads fatigue, in which case she should be careful not to accept another offer for that dance. Neither should she dance more than two or three times with the same man unless she is prepared to risk the notice such preference would surely excite. The social code demands that men and women alike be careful of their dancing engagements and impartially strict in their discharge. The man, in particular, should be very prompt in claiming the dances promised him, for it is an unpardonable rudeness not to be on hand when the music strikes up. There are some fortunate persons who never seem to be overheated, out of breath, dizzy, pant more than is correct, or suffer from chronic blushing—and these are indeed to be envied. Yet it is possible for any person to develop more or less control in any one of these directions.

Masters of the art of dancing seem to have solved the problem of conversing naturally and easily with a partner, no matter what conditions

of whirling rhythm for the moment obtain. Even to the stolid non-dancing man there is a fascination in the rhythmic progression of two such dancers. The easy movements of the man, perfectly composed and in absolute unison with his partner and the music,—the swaying, graceful, pliant woman, yielding perfect obedience to every throb of the melody that is carrying her flying feet through space, and completely responsive to the movements of her partner,—this is dancing. It does not follow that, to obtain such a result, the partners should have danced together frequently, or even that they should be temperamentally akin to each other; it needs only skill in the steps of the dance and a natural susceptibility to rhythm, for the mysterious telepathy of the dance—or whatever else the psychologist prefers to call it—will instantly enable two such partners to dance as one. Experts maintain that the secret of a graceful, easy dancing movement lies in allowing the body to work automatically—of course after being well trained—and keeping in practice. When the man is unable to " reverse " easily, or when he happens to have a partner whom he cannot even pioneer, he will find it the part of wisdom to steer clear of the vortex as much as possible, seeking the quieter parts of the floor.

Manner in Dancing.—Nothing puts the stamp of being a stranger to good society on a man so much as an awkward manner of holding his partner. The correct position is for him to place his arm half-way about her waist, as a means of support and guidance, his hand resting on the middle of her back, near her waist. Her right hand rests lightly in his left—hers uppermost. The man's elbow is bent slightly in holding his partner's hand in position, which ordinarily is a little below the lady's shoulder. Her right arm consequently is almost straight, while her left hand is placed on her partner's shoulder, or, if necessary, on his arm, just below the shoulder.

Time was when the waltz was regarded with very great suspicion. In fact, at the beginning of the nineteenth century, even liberal, gayety-loving Paris compromised in the dispute as to the propriety of the newly-imported German dance by occasionally giving two ladies to each gentleman, or two gentlemen to the lady. The great objection, apparently, was the "dangerous" tête-à-tête the waltz afforded, with the "unseemly arm about the waist" running it a close second. Sometimes it happens—although very rarely, it should be said, in justice to modern society—that a man forgets himself and unconsciously holds his partner too tightly.

The instant dropping of the lady's hand from the man's shoulder so that it rests between her partner and herself will usually bring the man to his senses. If this should not succeed, the fertility of resource of the average American girl will easily supply some pretext which will free her from her unpleasant partner, and at the same time bring home to the man the lady's evident displeasure.

The Interval between Dances.—After every dance, a young lady should return to her chaperon, unless the affair is private or semi-private, as in the case of subscription dances, when she is usually accorded more latitude. It is the privilege of the man, after dancing, to walk about the rooms a little, securing any refreshments his companion may desire, or sitting a while in the cooler air, after which he may plead another engagement and escort the lady back to her chaperon. The necessity for pleading another engagement should never arise if the lady in the case is at all careful, for certainly the suggestion that she be taken back to her chaperon would come with far better grace from her.

The unchaperoned girl is responsible for many awkward situations. For instance, when, after having danced and promenaded a little while, the music begins the next dance, and both

she and her partner discover they have no engagement, it is the duty of the lady to find some means of releasing the man. This is not always possible, and the result is a painful situation. Practically the best and only thing to do is to laugh the incident away by a frank confession of the dilemma. She may also be made to suffer most keenly because of the lack of a chaperon; but whenever a girl finds herself in an unpleasant predicament, she has the right to call on any older lady present for the conventional privilege of her chaperonage. The lady whose support is asked for may be a total stranger, but that does not alter the case; she (the dancer) should ask her escort to leave her at the lady's side, and after his departure explain the circumstances of the situation to her.

A well-bred girl is particularly attentive to her mother or chaperon, no matter how full of enjoyment her own night may be. She will present her friends to her whenever possible, and every little while will stop and spend a moment with her, if only to let her see how heartily her charge is enjoying herself. At this point it will be well to take up the more important varieties of dancing entertainments.

Subscription Balls.—At these functions the patronesses form a semicircular group near the entrance to the ballroom, greeting the

guests with gracious bows, or giving their hand to distinguished guests, or personal friends. The moment supper is announced the leader of the patronesses takes the arm of the guest she would honor, and the rest follow. The guests sit together, if the supper is to be served in courses.

Cinderella Dances were originally meant to close promptly at midnight, but the name, in that sense at least, is frequently a misnomer.

Assembly Dances are probably the most important as well as the most exclusive forms of subscription balls. In fashionable centres the "Assembly" has a social office very like the presentation at the English Court, in that it is at these affairs very many of our débutantes are introduced to society.

The Private Ball has the advantage of being free in a manner from what has been described as the "red tape of social exhibition," and the clever hostess will confine her invitations to those whom she believes to be congenial to each other.

House Dances differ little in the matter of preparations from those already described. Possibly the only difference is in their greater simplicity. There should be an awning and carpet from the curb to the entrance, and the usual outside men should be employed to facili-

tate the comfort of the guests, both coming and going. Dressing-rooms are provided, where the maids who have accompanied their mistresses may stay until the dance is over, or until their mistresses leave. The careful hostess will invite fully ten per cent. more men than women. One or two friends usually are asked to make the necessary introductions between the guests, because the hostess is unable to leave her place while the guests are arriving. When supper time arrives, the host leads the way with some lady to whom he wishes to display special consideration.

Dinner Dances are among the most successful of all dancing entertainments. Ordinarily the dining resources of the house are taxed to the limit, while others are invited for the dancing which is to follow. Dinner dance is a very elastic term, covering a variety all the way from the very smartest affair to the merest impromptu of a handful of young people. Some of the most effective and "ultra-smart" dinner dances have been arranged by the co-operation of a few friends. Each one gives a dinner to twenty or more guests, after which they are driven to the house of still another hostess, who entertains with a cotillon and light supper. It will be seen that this idea is capable of a variety of applications.

Costume Ball.—This form of amusement is not by any means as common in the United States or England as it is on the continent of Europe. Possibly the lack of that quality of vivid imagination which distinguishes the continental European, and enables him to endow a costume of the most ordinary material with almost royal splendor, is responsible for it, but whatever the cause, the fact remains that the average American business man, and particularly the American *paterfamilias,* has a strong objection to arraying himself in the garments of any other period than his own. Yet the costume ball has an artistic and æsthetic value that is not to be denied. Another reason undoubtedly is that to the English-speaking races costume or fancy-dress balls are associated with the traditional masked balls of unlimited license. Nothing could be further from the truth, and undoubtedly the blame is to be laid at the door of the impressionistic French novelist, or, more correctly speaking, of his dull-witted English imitator. Certain it is that they are among the most elegant and interesting of society functions, and not by any means as expensive as they would seem. The trouble is that the average American dreads the tawdry and loathes sham; and if the typical American girl is dressed as Mary Queen of Scots, it is

safe to say that, instead of the " stagey " costume that would tempt her most aristocratic French cousin, she is garbed in a dress that would probably have altered the world's history had poor Queen Mary laid eyes on it. This is not by any means necessary, but so long as the present opinion prevails, just so long will the costume ball be limited to the few.

A prominent feature is the court minuet, danced by selected and coached people, which invariably opens the ball. Of course a good teacher will be required if the dance is to be performed with the requisite dignity and stateliness, and the train and fan given their proper share of manipulation. From the point of view of the hostess, providing she can interest her desired guests in the matter, nothing could redound more to her credit as an entertainer, for it is characteristic of humanity that they take far greater interest and enjoyment in anything which gives them employment or taxes their ingenuity. The centre of interest ceases to be the hostess or her establishment, but is instead the bewildering audience of which they themselves are a part. A little originality on the part of the projectors of a costume ball may lead to, or be the means of, any number of amusing frolics.

Barn Dances are among the social vagaries

of autumn, although the fun and frolic to be derived from them are independent of either time, place, or season. A description of one given by one of the most successful hostesses in the East will give a general idea of the really smart barn dance. The stable, one of the most luxurious in the "animal world," was the scene of the festivity. The horses were sent elsewhere, and the vacant stalls converted into a veritable paradise of greenery, and made luxurious with rugs and seats covered with the reddest of red cushions, and filled with the most deliciously aromatic pine balsam. The box-stalls served as the buffet, from which were dispensed lemonade, punch, and the usual refreshments incidental to all entertainments. The walls were hung with leaves, grain, and garden foliage. The border of ripe wheat formed a very pointed contrast to the glowing maple leaves above. Japanese lanterns, suspended from the ceiling, sent soft rays of light through the autumn-tinted foliage, while on every hand tin sconces, enclosing lighted candles and dressed with bunches of bright leaves, lent their aid to the general effect. The favors for the cotillon consisted of whips, photograph frames in the shape of horseshoes or stirrups, tiny silver whistles, vegetables, fruits, etc., artistically manufactured from silk, flowers in baskets

of burs or birch bark, and numerous other devices typical of rural life. Supper was announced on the coach-horn, and was served at the house. The evening's frolic concluded with the dancing of the Virginia reel.

Dancing Classes are a distinctive feature of the social life of all great American cities, and, in a lesser degree, of every American town. As a rule each "set" has its own class, the dances being given in some suitable public room, hired for the occasion. A committee of ladies makes all arrangements for the affair—room, supper, music, and cotillon favors—and all invitations to membership are subjected to their censorship. Each member receives perforated cards of admission, so that they may be readily detached and inscribed with the name of the guest and the date of each meeting. The expense, of course, is determined by the local conditions, but in large cities it averages about fifteen or sixteen dollars for a season of six meetings. The patronesses receive the young people, and make it their own special province to see that every member gets the maximum of enjoyment out of his membership, so far as dances, partners, favors, etc., are concerned.

The Cotillon usually takes place after supper unless it is to be made the feature of the night, in which case the guests are invited exclusively,

for it, and supper is served at its close. The cotillon, or "German," as it was originally, and is still frequently called, is said to have had its origin at the German Court of Aix-la-Chapelle, at a ball given to the allied foreigners shortly after the battle of Waterloo. At any rate, that was the occasion of its first public prominence. Invitations for a cotillon should always include enough men to form a reserve in the event of failures to respond. The sexes should be as nearly as possible equal, the hostess always remembering that the success of a cotillon rests on three important points: the selection of a leader, the choice of favors, and the assignment of dancers. The chairs are numbered and backed against the walls in pairs; duplicates of the numbers are given to the men guests by the leader of the cotillon, or else drawn from a basket, neatly decorated, and presented to the guest immediately upon his arrival. In the case of friends who wish to sit together, an exchange is easily effected.

The Leader of a Cotillon should be a man of resource, thoroughly posted in the duties of his position, and aware of, and prepared for, its difficulties. Once the hostess is assured of his tact, experience, and executive ability, it will be to her advantage to give him her fullest confidence. As a matter of fact, few men are will-

ing to assume the responsibility unless fortified by the most absolute confidence of their hostess. Once the post is accepted, however, he should call promptly upon her and arrange a complete understanding as to figures, favors, etc. On the evening of the ball he should be present in good time, with his entire plan of campaign clearly and unalterably defined. Although he may, if he so elects, dance alone, custom demands that he choose his hostess, if she is young, or possibly one of her daughters. Etiquette does not lay down any rule on the subject, however, and he would be entirely within his right if he chose some one else. He would place her at the head of the ballroom, confident in her recognition of his enforced neglect of her in the pursuance of his many duties. The most successful leader is he who contrives to select figures that bring as many players as possible on the floor at the same time. He must enforce his authority courteously, gently, but very determinedly. Whatever his signals, whether a whistle or a clap of his hands, he must insist on the implicit obedience of the dancers. He notifies the waiting couples by some such hurried warning as, "you are up, and you, and you," etc. In guiding them through the movement he offers his hand to the women, and directs the men when

necessary by a touch on the arm. In the favor figures he (and his partner, should he have one) distributes the favors to the dancers while seated, or else directs them where they may be obtained.

Cotillon Etiquette.—Partners are frequently engaged for the cotillon from the first moment the possibility of such an event is known, although there are invariably some engagements left open until the night of the dance. A guest, finding he is not acquainted with any of the ladies, should ask his hostess or a friend to introduce him to one. Under no circumstances should he dance " stag " when there are ladies without partners. Similarly, it is an unpardonable sin for a man to ask a lady for the cotillon or for supper, and then forget the engagement. He is expected to remind her of it the moment he sees her enter the room, and make sure that he is on hand in good time to claim her promise. Should he send his cotillon partner a bouquet—a courtesy which is perfectly discretionary—the lady should show her appreciation of the gift by carrying the flowers or wearing them. He will inevitably send flowers on the night of the ball, if through sickness or other accident he has previously been compelled to forego the engagement. The lady equally is required to notify the gentleman the

moment she knows it will not be possible for her to keep the engagement. Although specially true of the cotillon, the rule holds good in every dancing-room that the gentleman will devote most of his attention to his partner, giving to his neighbors no more attention than the circumstances demand.

Sometimes, owing to a scarcity of men, the hostess is unable to find a partner for a woman guest, in which case it is incumbent upon the guest to relieve her hostess of the problem by going home. When the cotillon is left for the latter part of the evening, many of the older people take their leave before the dance commences.

Nothing will bring upon a dancer a quicker dislike than to be disobedient to the signals of the leader, unless it be the practice of stealing dances, or dancing out of turn.

When a man favors a girl he is expected to remain with her in the absence of her partner—should his own partner be dancing with another—until the man returns, when he will yield to him, and gradually bring his conversation to a close. The moment his own partner returns she is entitled to his entire attention.

In the case of a girl favoring a man by offering him the token of her preference, he must rise at once, and, thanking her, attach the favor

to his coat. After dancing with her he escorts her to her seat again, thanking her before leaving to rejoin his own partner.

The "souvenir" is a favor of greater intrinsic value, or handsomer than the rest, and exchanged between two partners. The unwritten law regarding favors demands that the recipients of such favors shall make a return during the evening. The man must be especially prompt in this respect.

The Favors are arranged upon a couple of tables at the end of the room, much care being taken with their artistic arrangement. The hostess, assisted by friends,—or the patronesses, as the case may be,—gives out the favors to those who, in their turn, present them to the persons with whom they hope to dance. Sometimes this duty is performed by the leader and his partner. It is not necessary to provide costly favors; the whole spirit of the cotillon is to make the favor the simple badge or mark of the popularity in which its recipient is held. They should be characterized by novelty, originality, and daintiness rather than by the dull vulgarity of commonplace expensiveness.

Débutante Dances.—To the fortunate girl in whose honor the festivity is held, the night of her first ball as a new society recruit is one of the red-letter events of her life. Standing with

her parents by the main entrance to the ball-room, or surrounded by a bevy of young friends as youthful and joyous as herself, the débutante is regarded as the central figure of the occasion.

Arriving guests are introduced, or *vice versa,* by the mother or chaperon of the débutante, who, in turn, may introduce her assisting friends if she so desires. If her hands are free she is expected to offer her right hand in acknowledging introductions; failing this, a very cordial expression of her gratification is due to all who offer her their congratulations. She should honor all her dancing engagements, but must return after every dance to her mother's side, to share the task of receiving friends or bidding the departing guest farewell.

THE HOST

There are other functions pertaining to the head of the family than those of a treasurer. Should his name appear on the invitations his wife issues, he must of necessity share in the actual work of receiving and entertaining guests. Notwithstanding the fact that the average American business man has little time —and more often than not still less inclination —for social affairs, his reputation for charming hospitality is world-wide.

Loyalty to his family would seem to be the

cardinal principle of his life, for his genial nature is always prepared to second the efforts of his wife and daughters in their hospitable plans and projects. Properly, his place is at his wife's side welcoming the guests, although society does not stamp him a barbarian if he shirks the duty. Should he be a good dancer, he is required to place his ability at the disposal of his wife, who will see that he dances with those of the fair guests who seem least attended. If he is not a dancing man, he will still find a great field for the exercise of his conversational talents by giving himself up to the entertainment of the wallflowers and chaperons. Also he must keep an eye on the neglected damsels and see that they get partners occasionally. In one respect he is his wife's private policeman, for she looks to him to see that there is no lounging in the doorways or cloakroom, and also that the liquid hospitality of the smoking-room does not enter into too close a rivalry with the ballroom.

If there are sons in the family, they should devote themselves to seconding the efforts of their parents, making their own personal enjoyment wait upon that of their guests. At supper time the host takes in the most important chaperon present, seating her on his right hand. If it is a buffet supper, he takes in first

one, then another, looking after the comfort of all. He is assisted by his son, or sons, who throughout the evening have made it a special point to see that young men unprovided with partners have been properly introduced. In the matter of introductions it is not absolutely necessary for the host or his son to first ask the young lady whether she will permit the introduction, for to the host all guests are on the same plane. However, it is the wisest plan to observe caution and first ascertain the lady's wishes before making an introduction.

THE HOSTESS

The great problem to the average hostess is to reconcile the number of guests she feels she ought to invite with the space and facilities for entertaining at her disposal. At a musicale or club reception held in a private residence, crowding, while very objectionable, is at least not altogether fatal to the success of the gathering, but at a ball or any other form of entertainment, where dancing is to be the chief attraction, a crowded room is an abomination, and inevitable failure is the sure result. The wise hostess usually comes to the conclusion that it is better to hurt the feelings of a few than to spoil the enjoyment of all, and accordingly issues her invitations on this basis.

There is a considerable difference between a ball and a dance or party. The former is an elaborate evening function, taxing to the limit the capacity of those giving the ball, and devoted exclusively to dancing. On the other hand, an evening party is either a dance, or a dinner and dance; but in either event it is far less formal than a ball, and besides, being of smaller proportions, is usually over by midnight.

A growing custom in England as well as our own country is to engage some large public salon, transforming it for the occasion into the semblance of a private ballroom. In this manner it is possible to entertain to almost an unlimited extent. It is a practice strongly condemned throughout continental Europe, but no one familiar with the success which society leaders, here and in England, have achieved in their use of the public rooms of Sherry's, Delmonico's, the Waldorf-Astoria, or the English Hotel Cecil, can doubt their very real advantages over even the most commodious city home. As a matter of fact, the great bulk of entertaining must of necessity take place within the four walls of the average parlor, in which case it would be well for the hostess to remember that two small entertainments, where each guest has an opportunity of enjoyment, are more to be de-

sired than one big one that is crowded. When the entertainment is given in one's own home, the greatest care should be taken to see that the ventilation is so arranged that the temperature may be kept between seventy and seventy-eight degrees. The rooms should be well lighted, but not glaring.

It has been said that the good hostess is absolutely self-forgetful. Her manner in receiving the guests conveys to each one the assurance of personal interest and her sense of gratification at seeing him in her house. Shy or diffident guests become instantly at home with her, and everywhere her tactful presence is felt. In the most natural way possible she has supplied a neglected girl with a partner, and that without offending her *amour propre.* Young men strive for her favor by doing her bidding wherever and whenever called upon. Lonely women sitting round the room, unsought and unattended, are not known at her entertainments, neither are small groups of idle men lounging round the doorways.

Sometimes it happens that the hostess of the occasion is a stranger to many of the people present, having issued invitations on the visiting list of a friend, a method occasionally resorted to when entertaining a distinguished visitor, or introducing a daughter to society.

Where such is the case, the cards of the friend whose list has been borrowed were enclosed with the invitation, and she is required to receive with the hostess, presenting her to those guests who otherwise would be strangers to her. A good point for the hostess to remember, when giving a large ball elsewhere than in her own drawing-room, is to invariably invite the mothers of her unmarried women guests, leaving it to their discretion whether to be present or not.

THE CHAPERON

" A willing and unsung martyr " is the way one writer describes that social saint, or sinner (according to the point of view), known as the chaperon! This, of course, does not apply to the young girl's most natural chaperon—her mother—for to her to watch over her child is a natural duty. The child's triumphs are her triumphs; the daughter's happiness is the mother's joy!

It is the chaperon who is employed in order to satisfy the proprieties that is very often to be pitied. She it is who, with absolute disregard of self, devotes herself to the inventing of new pleasures in which she takes only an observer's part; who must remain wakeful, alert, sweet, and smiling until her young charge

has sipped the very last drop of honey. But the form of chaperonage most unpleasant of all is to act in that capacity when the need for its necessity is not recognized. In such a predicament it would be most natural to feel keenly the embarrassment of being unwelcome—yet such is frequently the fate of the chaperon. It will not, perhaps, be amiss to discuss the origin of chaperonage in this country. There is no doubt the idea is nothing more or less than the modern conception of the system which, from time immemorial, has regarded the woman as a chattel demanding more or less watchful care; yet who shall say that, in its modern usage, the system is not absolutely essential? The zealous imprisonment of Mohammedan femininity developed into the more civilized but scarcely less liberal custom of Spain. In France the chaperon first had her real perfection. The Anglo-Saxon followed, not so much from the necessity of it as because of the slavish English imitation of French fashions. In America it is found in its highest and most perfect form, for here it is regarded as an evidence of the tender respect and loving care with which young womanhood should be surrounded. It is one of the elegant conventions of modern social life and the hall-mark of good society. Not very long ago chaperonage was

bitterly assailed as the American counterpart of the Spanish duenna system. We were proud of the liberality of our traditions; the open, free intimacy that existed between our American boys and girls who, strong in their innate sense of moral responsibility, discretion, and modesty, resented the imputation which seemed inseparable from the idea of a chaperon. In brief, we were provincial enough to be able to formulate our own social laws and customs. Even to-day there are many among us who still maintain this position, notwithstanding the fact that the American man and woman are to-day among the leaders of the human family, and have a responsibility to civilization and the world at large never before attained by any other race or nation.

To state the subject in a few words, chaperonage enhances the value of the one chaperoned, in which sense some one has said that "young men are apt to sigh for the fruit that hangs highest." It protects the girl in a thousand ways, and saves her from the foul breath of scandal or the lying intrigues of an enemy. It supplies her with a friend and counsellor experienced in the ways of the world of men and women, and saves the girl from herself. How often has some innocent, madcap prank of a light-hearted girl given rise to suspicions that

blighted her whole after life! It is a safe proposition that, failing a mother's care, no young unmarried girl should attend a public or semi-public ball. At the present day it is almost a universal custom to invite the mother or chaperon of every girl guest to the most private and select of evening entertainments. Of course, when the mother or chaperon does not see the necessity of her attendance, she writes to the hostess, thanking her for the invitation, pleading an excuse, and sending a maid with her charge instead.

BALL SUPPERS

There is a wide latitude in the matter of suppers of this description, but the final choice is always determined by the scope of the entertainment, rather than the facilities of the household culinary department. In these days of unobtrusive professional caterers all things are possible, so that the more ambitious the scope of the ball, the more importance will naturally be attached to the supper. To begin with the most important functions of this description, it is usual to serve an elaborate meal at midnight. This is not all, however, for in some easily accessible corner is kept a constant supply of either champagne or claret cup, punch, lemonade, tea, coffee, chocolate, hot

bouillon,—these latter kept at a drinkable temperature,—and served with cakes and tiny sandwiches.

Frequently it happens that many guests confine their gastronomic attention to this source of supply rather than go through the formal, and ofttimes stupid, feast which has been so laboriously prepared for them. Few dining-rooms could bear the strain of the usual ballroom crush, so that the ballroom itself is occasionally made the scene of the midnight feast. At a signal from the hostess servants appear, and soon the floor is dotted by numerous small tables adapted for four people at most. The supper is served in courses, and (according to the time of year) may consist of clear soup or jellied consommé with rolls, lobster, terrapin or game, hot pastry, jellied meats, salads, sandwiches, ices, coffee, etc. Claret or champagne, or more often both, are served, the orchestra meanwhile supplying a musical background to the scene. It will be seen that this is altogether too big an undertaking for the average entertainer. More often than not the buffet supper suffices. Indeed, if it was put to the vote, there is practically little doubt that the vast majority of people—whether as guest or hostess—would much prefer the more convenient buffet. Under such circumstances the

family dining-room can be made to answer the purpose. Chairs are placed against the wall; the table is performing its traditional groan under the weight of the good things provided; flowers, bonbons, fruit are in abundance; and when, at eleven o'clock or later, the doors are opened (no announcement is made), guests come and go at their own sweet will. In winter time such hot dishes as creamed oysters with warm finger-rolls; lobster *à la Newburg;* timbales of fish or meat; terrapin; minced meat, or the many other dishes of like character, may be served. Usually, however, a hot dish, salad, ices, sandwiches, rolls, fruit, bonbons, coffee, and punch cover all demands. Guests are at liberty to partake of all or any of the dishes offered, as they choose. Warm dishes, ices, and coffee are ordinarily served from the pantry by serving men or maids, and offered to the guests as they enter the room, together with the requisite forks, spoons, napkins, etc. It is a safe assertion that the average hostess will find it much cheaper, better, and more convenient generally to leave this whole matter in the hands of a caterer that she can trust, leaving her own man or maid to superintend the caterer.

For a small dance, whether in town or country, a hostess with a couple of maids will be

amply able to satisfy all the demands of a buffet supper. The guests may help themselves from a bowl of punch or lemonade placed on a table in the hall, the servants seeing that clean glasses are constantly furnished. In summer time, of course, hot dishes would be out of the question.

BALL DRESS FOR MEN AND WOMEN

The most elaborate evening costume is selected for wear at a ball. Short-sleeved, *décolletée,* hair dressed high, with jewels if preferred, the well-bred woman strives to do honor to her hostess as well as herself by the care with which she has prepared for the occasion. No toilet, providing it is in good taste, is too elaborate to do honor to so brilliant an event as a formal ball. For the lesser functions, the hostess is always privileged more or less in the elaborate selection of her gowns, but, in the country, simplicity of attire and the careful use of jewels mark the woman of good society. The débutante wears white, or some other cloud-like material, delicately tinted, mayhap. A square or heart-shaped bodice; lace sleeves or long gloves cover the arms, which, together with the total absence of jewels, gives an exquisitely sweet effect. She may wear jewels with her ball gowns, but even here it is best to

use them sparingly. Youth is far more attractive than jewels.

Dancing parties do not entail the same elaborate attention to expensive garments as we have just described.

Men wear the orthodox dress-suit or evening costume, winter and summer alike. Many freak attempts have been made to inject a little variety into the sombre garments custom has decreed for men, but thus far without avail.

At military, hunt, and yacht-squadron balls, the members who are so entitled wear the costume of their organization unless otherwise arranged, but no guest who is not entitled to a uniform may do the same.

If it happens that members of a yachting party are in the vicinity, the hostess may—if she knows them—invite them to her dance, giving them permission to wear their white duck or flannel suits. Finally, the well-bred man or woman may always be trusted to wear the right dress at the right time.

RECEPTIONS

The great popularity of the afternoon reception, at least from the hostess' point of view, is easily accounted for. The entertainment to be provided is, comparatively speaking, very simple, an almost unlimited number of guests may be invited for the same day, and when the hostess has seen to it that all of her preliminary arrangements have been properly made, she may feel free from those qualms that beset her on the eve of a dinner party or dance.

If her appointments are correct, and if her visiting list enables her to invite a goodly number of agreeable guests to her house, she may rest serene, confident in the prospect of discharging an accumulation of social obligations with no fear of a fiasco. Her guests will not demand novelty, or expect that her reception should differ materially from ninety-nine out of a hundred other similar entertainments.

But, for this very reason,—that no originality is required in the details,—the hostess will be all the more particular to see, in making her preparations, that everything is done properly, and that such arrangements as she does make

are effective, in good taste, and convenient for her guests.

Everything should be of the very best that can be procured. The discriminating guest will be more agreeably impressed by simple, but elegant, and particularly delicious refreshments than by a vast display from the caterer's; by a few superb flowers artistically arranged than by heterogeneous masses transplanted wholesale from the florist's window.

The general tone of the rooms, the walls, hangings, etc., should be taken into consideration in selecting the flowers, candle-shades, or whatever will be striking in color, in the way of decoration; the final effect should, above all things, be harmonious.

INVITATIONS

For the elegant and elaborate reception, the invitations, which should be issued about two weeks in advance of the date, follow the usual form:

Mrs. and Mrs. John Henry Smith

At Home

on Thursday, June the first,

from four until seven o'clock.

Fifty-two West Third Street.

If the reception is only an afternoon affair to which men are not invited, of course the name of the hostess' husband does not appear with her own on the invitation. If the name of a daughter is to be given as well, it appears on a line directly below that of her mother. In case the reception is given to mark the début of a younger daughter her name is given in full, below that of the elder, or else the name of the elder daughter is omitted altogether.

If the entertainment be given in special honor of some other person, the name of such guest of honor appears at the bottom of the card of invitation, thus:

To meet
Mr. and Mrs. Charles Jones.

In the case of the mere "informal tea," the invitation consists of simply the hostess' visiting card, issued perhaps a week in advance, with the date and hours written in ink below the engraved name, thus:

Thursday, June the first,

from three to six o'clock.

If there is a special guest of honor, the host-

ess writes at the top of her card the additional line:

To meet Mrs. Charles Jones.

ACKNOWLEDGING INVITATIONS

It is not correct to send a written acceptance of the invitation to an "At Home," or a "Tea." One's presence at the appointed time is all that is necessary.

If the recipient of the invitation does not expect to attend, however, acknowledgment should be made on the day of the entertainment by merely sending a visiting card, by post, or better, by special messenger.

If the invitation is given in the names of more than one woman, two cards should be sent for regrets; if in the name of husband and wife, the woman regretting sends one card only, the man two, the reason for this distinction being, of course, that a woman would not send a card to her hostess' husband.

In the case of a mother and several daughters entertaining together, some persons leave a number of cards, one for each; but as a rule two cards will be considered sufficient, and many persons regard a greater number as inelegant.

THE RECEPTION

Imagine yourself arriving as an invited guest at a ceremonious reception.

You may, if you are Mrs. or Miss Jones, be wearing your smartest morning gown, though you will feel far better pleased with yourself to be encased in something more elaborate—say, a handsome reception gown (high-necked, of course), with a rich hat or bonnet to correspond, light gloves, etc.

You are certain to find your hostess decked out in such a costume of her very best, out of compliment to her guests; she wears a train and is probably more gorgeously bejewelled than her visitors. She and her assistant hostesses do not, of course, wear hats or bonnets.

At the evening reception, hostess and guests alike wear full-dress, *décolleté,* and you would no more think of appearing in your bonnet on such an occasion than in your rubbers.

At an informal tea the usual visiting costume is all-sufficient.

If you have the ill-luck to be Mr. Jones, instead of Mrs. or Miss, you must be clad, for the afternoon, in your frock coat (or, nowadays, your "cutaway," if you prefer), light trousers, light tie and gloves, and patent boots.

The frock coat demands, the cutaway forbids, the top hat.

Whatever else you may or may not do, don't wear your gloves in the drawing-room! If there is danger of your forgetting this, leave them at home; you might almost as well neglect to remove your hat as to offer your hostess a gloved hand. The gloved hand (male) is sometimes offered to a woman on the stage—in society never.

In the evening you must wear full dress with white waistcoat, white bow tie, and gloves.

Now, being finally arrayed and in your right mind, you arrive at the house at such time between the hours named in the invitation as best suits your convenience. Don't go so early as to suggest the eager child, who can hardly wait for the hour of the birthday-party to arrive, and who has to be ultimately dragged home; on the other hand, go early enough to make your stay of the requisite fifteen minutes or half-hour and still escape before the hours of invitation have expired.

If the entertainment is an elaborate affair, you find a strip of carpet rolled from the door to the curb, and, in bad weather, an awning erected over it, with a man-servant at the entrance to open carriage doors, give numbers, etc.

As you reach the house door it is thrown

open by a servant, who directs you to the dressing-room; there another attendant takes charge of your wraps, if you are burdened with any that you prefer not to wear in the house. Upon descending to the drawing-room, your husband, if any, in the rear, you may be met at the threshold by the pompous butler. This is a very dismaying experience, but keep your presence of mind—if you can remember your name and mention it to him, all is well; he will repeat the name that you have confided to him so loudly that the hostess, without a moment's hesitation, greets you as if you were her dearest friend, regardless of the fact that to her you are only "Nellie's red-haired cousin."

The hostess stands just inside the drawing-room door, gives you her hand and the smile-that-won't-come-off-from-three-to-six, and after a brief, cordial greeting, if other guests are behind you, passes you on to her husband, daughter, or other assistant hostess with an introduction, if needed.

Don't delay the procession on entering. Your room is better than your company in front of the receiving line, and if you haven't sense enough to get yourself off you will be forcibly removed in the direction of the dining-room or other remote spot.

At about this time you are very likely to be

sorry you came, but keep the fact to yourself—cheer up—think how pretty the flowers are, how badly your neighbor is dressed, or admire the artificial lights (the daylight is always excluded at receptions because it costs nothing); say some of these pleasant things to any friend you are lucky enough to spy out, and tell her how you *love* that Hungarian orchestra over there in the alcove behind those palms, *especially* when it plays *Strauss*—if you feel sure that it isn't a German band discoursing Wagner.

Much of the furniture has been removed from the reception rooms, so you find it easy to make your way gracefully and unconsciously toward the dining-room, which is better than to make the dash of a bloodhound in that direction the moment you have dropped the hostess' hand, after the manner of One with a Steady Purpose. When you find yourself, to your mild surprise, in the dining-room, you accept the situation thrust upon you, and beam and purr over the charming arrangement of the tables, with their flowers, silver, and glass; if the entertainment is not of too stately an order young women are seated at the ends of the table, one pouring chocolate, the other tea—if it be afternoon—coffee, if evening. Punch, perhaps, in the corner!

Finally some one offers you something—you can't help that. If you want it, take it. If not, having learned to say "no," be firm. Don't sample everything, and remember that chocolate and coffee are better not mixed, even if it *is* a free lunch; on the other hand, get out of the dining-room quickly if you don't want anything—there are others who do. At an elaborate reception do not be surprised to see a large table heaped with salads and sandwiches, cream, cake, bonbons, etc.

Servants will see that guests are served; they also remove used plates, etc. But you must not expect to be seated; eating is not the serious business of the day, and there isn't room, unless you are entitled to the prerogatives of royalty or extreme age and infirmity.

If you yearn for wine, cast your eye casually upon the sideboard; there may be wine and there may not.

Seek not for souvenirs to carry home! Even being a grandmother will not excuse your taking "one of those pretty bonbons" home to little Algernon in your pocket; buy Algernon something at a shop on your way home if he must have it.

At a vast formal gathering the hostess will not expect you to make any adieux—she has her hands full in greeting the arrivals, and

should not be obliged to speed the parting guest as well. At every afternoon reception it is good form to leave your cards in the hall before taking your departure; you will probably find a convenient tray or salver for the purpose. The same number of cards should be left as you would send for regrets if you were not attending.

Cards are not commonly left at an evening reception.

If men have been generally included in the list of guests—in other words, if the invitation is given in the name of the hostess' husband as well as in her own, the host stands by his wife's side, receiving the guests immediately after she has greeted them. This, however, is not so important unless the host and hostess are young people entertaining shortly after their marriage, and, in any case, the host is free to move about among the guests, especially toward the close of the reception. The hostess should not stir from her post during the reception hour; nothing is more painfully embarrassing to the guest who may be a stranger to most of the people present than to arrive and not find the hostess immediately, with her cordial greeting. On the other hand, if the entertainment is in honor of a special guest, she should be taken by the host, before its close, to

the dining-room, where he sees that refreshments are offered to her.

An assistant hostess can do much to deserve the name by moving about the rooms, seeing that guests are not left stranded, suggesting a trip to the dining-room, making an occasional introduction, and breaking up those stupid blockades which are often caused by the gathering of all the guests in one spot—in short, she should keep things moving.

THE DÉBUT

At a début, the débutante stands next her mother, in the position of honor, and is very particularly presented to all the guests as they enter.

It is considered in good taste for her to be gowned simply—as elegantly as she chooses, but not too elaborately. There should be, on this occasion, some suggestion of the "sweet girl graduate" in the simplicity of her attire—white is most in favor—as distinguished from the more gorgeous gowns, jewels, etc., which she may elect to wear at subsequent entertainments.

MUSICALES AND DRAMATICS

When the hostess craves something in the way of novelty, a favorite form of entertainment is private theatricals, or a musicale. The musicale is better adapted to the amusement of older guests, as amateur dramatics are apt to pall upon the *blasé*.

THE MUSICALE

One point to bear in mind in planning a musicale is that the performers should provide a diversity of entertainment. If there are to be several, do not have more than one solo pianist, as a rule, or more than one performer on any single instrument. There is so much variety in the human voice that it is not objectionable to engage several vocalists, though it would be better to have a contralto, or a male voice, with a soprano, for instance, than to have two or three sopranos.

The average auditor enjoys listening to singing more than to any instrumental music, so it is well to have your programme made up largely of songs with only a few instrumental numbers.

The piano and the violin, when well played, appeal to almost all music-lovers; such other instruments as the harp rarely interest, aside from their novelty. Have only the very best performers obtainable, and cut the list short rather than add to it an artist who is below the general standard. The inevitable comparison is unfair to that less gifted or experienced musician, and also most trying to the audience.

Just as the style of music is to be varied, so should one take pains, in arranging the programme, to select numbers which afford variety. An entire evening of "Beloved, beloved," "Eyes, lips, and glances," is almost nauseating; unlimited grand opera is a strain to those lacking the severe classical taste; and more than one broadly "funny" song is not to be endured by those who resent the harnessing together of jokes and music divine.

Do not allow the vocalists to select from their repertoire only songs written in a foreign tongue; one or two in French, Italian, or German will suffice to enable the superior linguist to gloat visibly over the rest of the audience in the certainty as to whether a smile or a pensive look is called for; and those who are less fortunate resent the awkward position in which they find themselves when cut loose from their native tongue.

One of the commonest mistakes in arranging for a musicale in a private house is the crowding of the music-rooms with rows of chairs placed so close together as to make the guests most uncomfortable. It is generally necessary to employ those convenient little folding-chairs which one hires for such occasions, but if your rooms are small, then let your guest list be also very limited; better offer a comfortable evening's entertainment to a few guests than impress your entire acquaintance with the idea that they have been treated like sardines.

Do not have too long a programme, and when it is about half over there should be an intermission of some minutes. Indeed, the programme should not be *rushed* through at any point; all the songs are more effective for a little pause between them, and an audience enjoys exchanging comments on each number.

If there are many performers, it is well to avoid *encores,* if possible, as the natural courtesy of the invited audience inclines it to extend such a compliment to every performer, regardless of merit, if an *encore* has been demanded from any one of their number. The evident wishes of the audience, however, must of course control, unless the performer be one of the great professional artists, who has unshakable

rules on the subject and who is definitely engaged for only certain songs.

INVITATIONS

The cards issued for an elaborate musicale are in all respects similar to those for a reception, with the addition of the single word "Music, or "Musicale," in the lower left corner. For a less formal afternoon musicale, this word may be added in writing to the invitation upon the hostess' visiting card, as suggested in the article on "Receptions," although, for even an afternoon entertainment of elegant and elaborate appointments, the engraved cards are more suitable.

As with the case of ordinary receptions, invitations to a musicale in the words "At Home," according to the visiting-card form, are acknowledged merely by attendance, or by the sending of visiting cards as regrets.

On the other hand, any invitation *requesting the pleasure of one's company* (with the single exception of the invitation to a church wedding) requires a formal, written acceptance, or regret, in the third person.

The arrangement of the dining-room, the serving of refreshments, etc., are the same as at the reception without special music, except-

ing that less elaborate refreshments are suitable in the case of the musicale.

Hostess and guests are costumed as for the ordinary reception.

Servants remove the extra chairs from the music-room at the conclusion of the programme, allowing the guests to move about freely.

As punctual attendance is expected at a musicale, the hostess will not find it necessary to stand by her place at the drawing-room door throughout the entire time named in her invitation, as in the case at a simple reception, when the guests come at any time between the hours stated.

Simple little programmes, attractively printed, should be provided for the guests.

At the very informal afternoon "tea with music," there need not be any set programme. The numbers may be rendered at intervals during the reception hours.

PRIVATE THEATRICALS

History has yet to chronicle the time when amateur dramatics have been successfully carried through without real tribulation, at one stage or another, on the part of the "manager."

Unless the hostess has had real experience

in just such undertakings, she will be wise if, after deciding on this, to many, very interesting form of entertainment, she secures the aid of some friend, man or woman, whose experience and enthusiasm fit him or her for the rôle of " manager "; to this friend she should delegate all authority, and the word of this manager must be law throughout the rehearsals.

It is a well-known fact that professional actors, however often their " artistic temperament " may lead them to disregard the conventional obligations of business and social life, are, nevertheless, most punctilious about rehearsals. It is a professional crime to be late for a rehearsal, and to be altogether absent from one amounts almost to a capital offence.

Furthermore, although in the heat of sudden anger or impatience, they may wrangle and dispute with their manager, in cooler moments they will always recognize the fact that the word of the person directing rehearsals should be final on all points.

These are excellent things for the amateur to keep before him.

In other words, the discipline at rehearsals should be almost military; the best managers are despotic, and it is from the natural hesitation on the part of the society manager to play this rôle of despot, as well as from the un-

willingness of the amateur actor to be tyrannized over, that the endless conflicts result, ending finally in that state of mutiny which has come to be considered characteristic of amateur theatricals.

However, some men and many women in society display a great fitness for this very task of "producing" a play; they combine enthusiasm, dramatic instinct, and tact in dealing with people; to such a one the task should be entrusted.

In the more ambitious of amateur efforts, the services of a professional "coach" are often engaged. This should ensure a certain degree of professional atmosphere and of "finish" for the performance, besides relieving the hostess of much responsibility regarding details. Also, it is a very real advantage when the performers will more readily submit to suggestions and directions from such a professional manager than from one chosen from their own circle.

The hostess, of course, at a private entertainment, invites or requests those friends who have been selected to take part, though she should consult with her manager first in making up the cast. She commonly considers it the part of wisdom and tact to choose her amateur performers from a small clique whose

members are on very intimate terms with one another. This is a mistake. As a matter of fact and experience, the players are frequently more seriously hampered by embarrassment and self-consciousness in performing scenes with their most intimate friends than with persons whom they know only slightly. In the presence of the latter they find it easier to forget their own personality, which should be lost in that of the character portrayed.

For the leading rôles, one or two persons must be secured who have shown real talent for this sort of entertainment. In the selection of minor characters, remember, if quite inexperienced young people must be taken, that personal beauty and grace in the young women, ease of manner and self-possession in the men, go a great way toward making the performance a pleasure rather than a pain to the audience.

Sometimes, it must be admitted, in amateur dramatics, as, alas! in the theatrical profession itself, interest centres in the personality of a performer, and the audience enjoys watching the work, whether meritorious or not, of the social lion, whose part may have been assigned solely because of the abnormal interest that the "world" takes in all of the doings of this particular personage.

If the performance is experimental—unless

the amateur artists are tried " old stagers " of proved ability—a very light comedy or farce is the only style of play that should be attempted. The classic drama, as rendered by one's nearest and dearest, with a doorway or arch separating players and audience, or emotional scenes by self-conscious acquaintances, painfully and visibly embarrassed by their costumes, are almost more than those of us can bear who are blessed with a sense of humor.

THEATRE PARTIES

The first essential of attendance upon the theatre or opera is to endeavor to be in one's place a few minutes before the performance begins. If for good reason one is late, it is only considerate to remain in the lobby until the first scene or number is completed before taking one's place. Wraps should be removed before reaching the seats, and this may be done either in the lobby or on the way to the seats. In ordinary attendance at the theatre or opera the seats have been procured in advance. A lady should not be detained in the public lobby while the gentleman takes his place in the line and secures such seats as he may be able to procure. The ladies precede the gentleman to the ticket-taker's position, where he first presents the tickets, receives the coupons, procures a programme for each person, and again allows the ladies to precede him as he gives the coupons to the usher. On reaching the seats the wraps, if not checked in the lobby, are placed over the back of the seat, and the ladies at once remove their hats. These are either placed under the seats or are laid in the lap. Should

a lady neglect to remove her hat, it is quite proper for those behind to politely ask that she do so. No lady will refuse to comply or will be offended by the request. It is also proper for the person making the request to thank her upon the first sign of compliance.

If a box is taken, the wraps are removed outside of the box. On entering, the chaperons or elderly ladies precede. It is their privilege to occupy the seats nearest to the rail, but they usually waive this in favor of the younger ladies. The gentlemen take seats in the rear of the party. No gentleman will leave a lady alone in a box. He will ask her to walk about. Should she not desire to do so, it is his place to remain with her. While it is regarded as a manly prerogative to leave the seat between acts, no gentleman will do so more than once during a performance. Should he do so more than once he ought to witness the remainder of the performance from the rear of the hall rather than climb over the other occupants so often. It is well to place the coupons, by which the seats are held, in the waistcoat pocket, rather than in the wraps, as it is sometimes necessary to have them convenient in case of dispute or mistake.

The most important point to be remembered in attendance on theatre or opera is not to dis-

turb those in the vicinity who wish to hear the performance by talking or any avoidable noise. Even the rattling of the programme is annoying. It is to be remembered that the intervals and intermission will afford abundant opportunity for such conversation as one desires to indulge in while in attendance upon a theatrical or operatic performance. The recounting of what is coming next in the play, so often indulged in through a vain desire to " air one's erudition," or the humming of the tune and keeping time with hands or feet, are extremely annoying. Should any be guilty of such gross rudeness, it is quite right and proper to ask them to desist. If they have done it thoughtlessly, they will apologize and refrain from repeating the offence; but if it was done from ignorance and rudeness, no fear need be entertained of injuring their feelings.

In applauding, hand-clapping is sufficient demonstration of approval. Stamping, whistling, and cat-calling are the chartered rights of the " gods " only.

Calling during the intermission is often indulged in by those occupying boxes, as well as those in the body of the house. There is an objection to its indulgence by the latter, except among those who occupy aisle seats. When calling in a box, if the box door is locked, it is

proper to knock upon the door for permission to enter. If there is only a portière, entrance should be quietly effected, and the call made. If a person is known only to a gentleman in the box, the call would better not be made. If one knows only a lady in the party, she should introduce the caller to the chaperon of her party. She is not expected to introduce her caller to any of the others unless she pleases, and such introductions do not obligate either party to further acquaintance. The call should terminate before the performance begins again.

If a gentleman escorts a lady to the theatre, the proper dress is full evening dress. This means the long-tailed coat and the silk top hat, or black opera hat, which is more convenient. The short-skirted dinner coat, or "Tuxedo," may be worn with gentlemen or with a lady who is nearly related to him, but not otherwise. If a gentleman is in company with his wife or near relative and other ladies, or if he is one of a party in a box, the long-tailed coat must be worn. Gentlemen's gloves are white and are worn throughout the performance. This is not imperative, and is by no means general. Dark gloves are worn and are laid aside with the wraps.

Ladies who occupy seats in the orchestra of a theatre should wear high-necked and long-

sleeved dresses. Those who occupy boxes wear low-necked and short-sleeved dresses—in fact, are privileged to wear ball-dresses.

Strictly speaking, good society does not permit a young unmarried lady to attend the theatre or opera without a chaperon. Where men and women have an acquaintance of long standing strict interpretation of this law is not insisted upon. But a theatre party must be properly chaperoned; and this is insisted upon in the case of a party of young people, when the theatre is followed by a supper. The chaperon must meet her charges punctually, and her duties are not over until she sees them properly returned to their homes. It is not necessary that she escort them home in person, but she must know that they are properly attended thither.

A theatre party may either follow a dinner or be followed by a supper. It should be composed of an equal number of ladies and gentlemen. To secure this it is only fitting that the invitations be issued a week or ten days in advance, to enable each guest invited to make arrangements to be there. It is not usual to issue engraved invitations, nor should the invitations be verbal. The points to observe in the written invitation are the time, place, kind of performance, and the statement as to whether the seats

are orchestra or box. This latter is necessary to enable the ladies to dress properly. The hour will tell the guests whether there is a dinner before or a supper afterward. This form may be used:

628 Forest Street,
January 3rd, 19—.

DEAR MISS GIBSON:

We are planning a box-party at the Grand for Thursday evening of next week to see Maude Adams in "L'Aiglon." My sister, Mrs. Jamieson, will chaperon us, and, if you will kindly consent to join us, we will number eight. If this is quite agreeable to you we will call for you at half-past seven.

Most sincerely yours,
CHARLES F. SIMONDS.

The seats are obtained beforehand, and are gotten well forward and close together. If it is the intention to provide dinner before the theatre, the dinner should be called promptly at 6.30 o'clock, so as to allow ample margin to reach the theatre in time. If the dinner is held at an hotel or café, and if the party is a box-party, the dinner must be laid in a private dining-room, as the ladies will be in full evening dress. If it is a theatre party, orchestra

seats are quite proper. A box is supplied, if possible, for the opera.

On all occasions where a dinner is given at a café or public dining-room, the table must be secured some time before to avoid disappointment. Arrangements should be made for the sort of dinner required, even to the preparation of the menu. This is a great aid in the good service of the dinner. The hostess, or the bachelor, as the case may be, is on hand early to receive the guests in the lobby, to check the wraps for the ladies. When all of the guests have arrived, the way is led to the dining-room, the host leading with the chaperon, or the hostess leading, as the case may be. The ladies and gentlemen of the party do not enter arm-in-arm. The places are indicated by a card at each cover. It is not obligatory to wait more than five minutes for a tardy guest. The dinner is then carried out, in all respects, similarly to one given at a private house. In seating the party the host should reserve for himself and the chaperon the seats nearest the aisle if the seats are in the orchestra. In elaborate and expensive affairs the host sends his guests home in a carriage.

Sometimes the host sends the tickets to the houses of the invited guests, and either awaits them in the lobby of the theatre, when all go

in together, or takes his place in the theatre and salutes his guests on arrival, by rising to greet them.

There is greater need of long notice to the guests, and of more prompt acknowledgment by the guest, in the case of theatre parties than in ordinary parties or receptions. Invitations must be very explicit as to day, hour, and place of meeting. There is such need of advance preparation and notice on occasions of this kind, that there must be no delays or misunderstanding.

GARDEN PARTIES

A GARDEN party is nothing less than a reception held out-of-doors. The only modifications are those which the place entails. There is much in favor of making the most of the gardens, flowers, trees, and lawns on days when the weather permits. Every one enjoys the cool shade and the abundant room on these occasions. If hostesses, in their summer residences, realized the greater comfort to their guests, they would utilize these accessories more than they do.

The fickleness of the weather is the only contingency for which the hostess must be prepared, to meet which only reasonable foresight is necessary.

When preparations are made for a garden party, or *fête champêtre,* there must also be ample provision for transferring the reception easily and quickly from the garden to the house in case of bad weather.

If the occasion is formal, engraved invitations must be used. They are in block letters or black script on white paper or cards, and may be worded thus:

Mrs. Charles Edmund

requests the pleasure of

____ ____ ____ ____

company on Thursday afternoon,

July third,

from four until seven o'clock.

Garden Party. *The Bower.*

Or the invitation may take the form of an "At Home" card with the words "Garden Party" in the lower left-hand corner. It is desirable to furnish your guests with necessary information about the arrival and departure of trains.

On informal occasions an ordinary letter of invitation may be sent either by mail or messenger. These notes are of such friendly tone as the acquaintance with the person invited will warrant. The invitations are answered in the usual way. One may prepare for the occasion according to the style of invitation sent out, knowing that if printed cards are used the entertainment will be formal.

It is a common custom for the hostess to send her visiting card with the words "Garden Party" on the lower left-hand corner and the

time and place on the lower right. In reply to one of these an invited guest will answer with a polite note.

The preparations involve putting both the garden and house in order. The lawn is mowed; gravel walks are rolled, and chairs are placed about in shady places and on the verandas. The house is decorated with flowers and the doors and windows left open and inviting.

The hostess may undulge her taste in music, and provide it in any form convenient or pleasing to her, or may omit it altogether.

If the place is large enough to afford room for games of croquet, tennis, or golf, all of these opportunities should be offered to the guests. The chief amusements are of a social nature, the guests moving freely about, and partaking of refreshment. It is, therefore, not necessary to provide a chair for each guest; but comfortable lounging places, wicker or rustic chairs, benches, and settees are always acceptable. It is also well to spread rugs here and there where the ground may be damp. Especial attention must be paid to the comfort of the delicate or old.

The refreshments will include such berries and fruits as may be in season, with ices, cold drinks, cakes, sandwiches, salad, claret, or other

cup, and lemonade. These are served under an awning, tent, or bower decorated with flowers, and dispensed by servants at the call of the guests. Or this may all be inexpensively and effectively served from the shade of the veranda.

Punctually on the hour the hostess should order the musical programme begun. She should be ready on the lawn to greet each arrival. She may enjoy the shade of either a hat or her parasol. As the guests arrive they are greeted by shaking hands, and are introduced to strangers. If the attendance is very large, she will have little time for anything but greetings and adieus. Then she must rely upon the help of her friends. If the party is a small one, she will be able to mingle with her guests and not run the risk of failing to see a new arrival.

The guests, on their arrival, enter the house, where rooms on the ground floor are set aside for their convenience. Wraps, veils, and coats are there laid aside before going out to greet the hostess on the lawn. After this guests largely entertain themselves. The gentlemen bring refreshment to the ladies. It is quite proper to remain during the entire afternoon, but no call should be shorter than half an hour, during which time the guest should be as prom-

inent as good taste allows. This out of deference to the hostess. If one is obliged to make only a short stay, it is well not to take formal leave of the hostess, but to slip away as quietly as possible. When the party is very large it is customary for the guests to leave cards, either upon entering or leaving the house.

There is absolutely nothing to be prescribed in the way of dress for either ladies or gentlemen at a garden party. Ladies may indulge their tastes in the lightest dresses for afternoon wear in any and every direction. Gentlemen may wear frock coat with silk hat, or a yachting or flannel or serge suit with straw hat. Gentlemen do not wear gloves on such occasions. While in England, and in the ultra-fashionable sets in America, gentlemen dress *de rigueur,* the greater inclination is towards an informal dress.

VISITING AND HOUSE PARTIES

THE INVITATION

In asking guests to enjoy the hospitality of one's roof, the hostess should state expressly for how long a period the wished-for friend is expected to stay. The best way to accomplish this is to mention the exact dates for the guest's arrival and departure.

Vague and indefinite terms, such as *Can you not stay with us over Christmas?* or, *Won't you join us for the Fairfield Hunt next Thursday?* are likely, unless hostess and guest are intimate friends, rather to puzzle and confuse the receiver of the invitation than to convey a compliment to him. An exception to this exactitude may, however, be allowed in the case of invitations from the owners of very large establishments. Here the guest is, of course, aware that it is no inconvenience to his hostess if, within reasonable limits, he tacitly fixes the dates of his coming and going to suit himself. Nor is it amiss in the case of old acquaintances to suggest two or three dates for a visit, or even for the guest to fix the time for his coming

himself. Ordinarily, though, it is best for the hostess to state not only the day and hour when she is most prepared to welcome the coming guest, but also for her to specify the train or boat on which the visitor should come.

Nothing shows much better the difference between a tactful hostess and the reverse than the wording of her invitation. The woman is poorly equipped who pens the same letter to each friend, and does not rather drop some special lines implying a knowledge of the tastes and wishes of each visitant. A hint in an invitation as to the gayeties to be expected, with a word or two about other congenial friends looked for, is always appropriate. The following imaginary letters may serve as models:

Mayfield,
July 3, 19—.

My Dear Mr. Maitland:

We are having Effie Nelson and a friend of hers and George and Houston Rutland here for a week. I should be glad if you could stop over with us from Saturday until Monday. Effie's friend, Miss Morris, is quite a crack tennis player, so I know you two will be congenial.

Reynolds will meet you with the trap at the

three-o'clock train; I think you will find you leave the Grand Central at 2.40.

Trusting we may see you, I am, as always,
Very cordially yours,
KATHRYN M. BAIRD.

Or,

Williamsport,
July 11, 19—.

MY DEAR MISS IRVING:

We are expecting a few congenial souls here next week, and I hope you can arrange to come on the fifteenth and stay till the twenty-second. Florence Brown and her brother, the Websters, and one or two others have promised, so only your presence is needed to complete our party and our pleasure. If you can come, I would suggest the three-o'clock train from Broad Street Station. That will bring you straight through to Elmsford, where I will meet you.

We have our boat in commission, and several dances on hand, so that yachting clothes and evening gowns will come in handily.

Trusting that we may not be disappointed in expecting you, I am, my dear Miss Irving,
Very sincerely yours,
MARGARET P. CLASSON.

Or,

Normandie,
May 20, 19—.

Dear Mrs. Rivington:

We should be ever so glad if you and Mr. Rivington could spend a few days with us before leaving for the other side. We have the dearest little place here, which I'm sure you'll like as much as I do. Everything is in green now and the rides hereabouts are beautiful. The Anaronda Golf Club is barely a mile away, and my husband will give Mr. Rivington a chance to try conclusions on our country links.

Do think this over, and, if you can, give us from Friday evening till Monday of next week.

Ever cordially yours,
Norma Curtin Norrison.

ANSWERING INVITATIONS TO HOUSE PARTIES

Should a hostess not attend to the little matters of naming exact times spoken of above, the person invited is at liberty to specify these for himself in the event of his accepting the invitation, leaving it open to his hostess, however, to modify his dates, should they not altogether suit her. When the person invited is not an intimate friend of the hostess, or when the invitation is to a house party of a more or less formal sort, an answer should be given promptly. The following are proper forms of

acceptance to the invitations in the last two letters given above:

19— Walnut St.,
Philadelphia.

My Dear Mrs. Classon:

I am delighted to say that nothing stands in the road of my accepting your invitation to Williamsport. I haven't seen Florence for over a year, and shall be ever so glad to have a chat with her once again.

I shall follow your thoughtful advice about the trains. With kind regards, I am,

Very sincerely yours,
Ethel Randall Irving.

July 13, 19—.

Or,

2— Madison Avenue,
New York.

My Dear Mrs. Norrison:

Mr. Rivington and I will be charmed to accept your kind invitation for next Friday. I have heard a good deal of "Normandie," and am dying to look it over. Mr. Rivington was making a careful examination of his golf things only an hour ago, and is, I know, delighted to

get a chance to try conclusions with a crack player like your husband.

With kind regards, I am always,
Sincerely yours,
ELLA M. RIVINGTON.

May 22, 19—.

FORMAL HOUSE PARTIES

Strictly speaking, a house party consists of from four to twenty guests gathered in a country seat, for any length of time from three days to a fortnight. The limits of the visit should be defined exactly in the invitations. When the party is assembled, the time is devoted to the enjoyment of a round of the best-planned and most varied entertainments that the hostess can provide. According to the English fashion, when a house party is given, the mistress of a commodious country place invites by letter those friends whom from time to time during the holidays she wishes to gather under her roof. Models for such notes have been given above. In country houses, where a party of a dozen or more guests leaves only to make room for another party, convenience dictates that the hostess should keep an exact record of every invitation sent out, its answer, and the dates for which each guest is invited. Failure to keep memoranda of this sort is very apt to

lead to embarrassing and unpleasant confusion. These English methods of gathering house parties have commended themselves to the best entertainers on this side by their pleasant outcome and orderly arrangement.

ENTERTAINING VISITORS

The regulations given in the preceding section apply, it should be carefully remembered, only to those hostesses who own large and luxurious country seats, and who aim to give brilliant house parties. To the owner of the smaller country cottage, who may ask a few friends to stop over from Saturday to Monday, the following recommendations are addressed:

First and foremost, plan carefully the entertainment of your visitors. A hostess knowing the resources at her command and the tastes of her expected guests should turn her mind towards providing suitable amusements. Horses, golfing, tennis, sailing, boating, dancing are obvious diversions to suggest, but sometimes a spell of bad weather or other cause may prevent the guests from indulging in these amusements. At this juncture it is that the tact and hospitality of the hostess should most come into play.

Generally speaking, it is well to get up no special entertainments for the morning. If the

party be at all large, breakfast will probably continue till nigh unto noon. Many women prefer to keep their rooms till luncheon, writing letters and so on; others, again, like to sit in a quiet spot on the veranda, reading a novel, chatting, or doing some fancy-work. Sometimes, however, it happens that the morning is chosen for some expedition, and on such a day it is the afternoon on which the hostess may leave the guests pretty much to themselves.

A dinner, followed by a dance, a card party, private theatricals, a fancy-dress ball, a casino dance, a picnic, or a moonlight drive are some of the expedients for filling the evenings, which, even in a modest house party, must not be left entirely empty for regrets and yawning and boredom to creep in.

Still further can the hostess confer benefits on her guests, by refraining from forcing any of them into any plans or expedition to which they do not show signs of taking a fancy. When her opinions are opposed to those of a visitor, she should tactfully refrain from raising a discussion on the matters on which they disagree; so, too, she should cleverly turn the conversation when any of her guests fall into too heated discussions. Many good-natured hostesses have a dread of leaving their visitors at any time to themselves, lest they should become

bored. But really, a guest should be allowed somewhat the same liberty with his time as he would take in his own house. To invite a dozen persons to one's home and leave them entirely to their own devices is indeed brutal; but the contrary error of over-entertaining should be likewise avoided. Many a matron dislikes to have her napping hour broken into to see a tennis tournament, and to wrest a contented man from his book and cigar for fear lest time be dull to him, or to break in on an agreeable tête-à-tête, is not less reprehensible.

THE GUEST-CHAMBER

The careful hostess will devote no less time to her guests' physical welfare than to their diversions. Hospitality is not at its best when it asks a guest to endure discomforts which he would not think of encountering in his own home. Thus, to request two fastidious persons to share the same bed, or to crowd in a guest with a child to make room for others, is not the proper thing for a thoughtful hostess to do or allow.

Most modern country houses have a very large number of guest-rooms, for it is really as bad form to ask two women who barely know each other to occupy the same chamber as it would be to give them but one plate at table.

A well-appointed country seat has small rooms for the single guests; and where a mother and daughter, or a husband and wife, are asked to share one chamber, two single beds are invariably provided. Ample closet room should be placed at the disposal of each guest; a bath is frequently attached to each sleeping-room, but it is not incorrect to ask the occupants of two rooms to share one bathroom.

In a house possessing but two guest chambers, one should be made a single, the other a double sleeping-room; and in the latter there should be two beds. Rooms near the bath, and distant from the nursery and working portions of the house, should always be preferred as guest-chambers. No one is grateful for a rude awakening by the cries of early aroused children, the noise of servants, or the clatter of coal.

A guest-chamber should be always a model of neatness, cheerfulness, and comfort. A fresh, brightly-flowered paper, Japanese matting and a few rugs, white muslin curtains, chintz-upholstered furniture, and an inviting bed are the most important fittings in such an apartment. Since no two guests have the same tastes, these should be carefully discriminated. One visitor will like the sun streaming in at every window; another will want the morning

light always excluded. If the hostess finds the outside or inside shutters of her guest-room do not work easily, she will hang dark green or blue Holland shades at every window, which can be rolled up in daytime and then drawn at night. In the closet always place an extra blanket; a table, with lamp and matches, should be by the bedside, unless an electric switch is in reach; the bells should be in good order; pens, ink, stationery, and a calendar should be about, and a schedule in sight of the postal deliveries and collections. A neat little "housewife" holding needles, thread, scissors, and the like may be placed in the dressing-table drawer; the table itself should be placed where the light will fall on it; and, if the guest be a man, care should be taken to supply a shaving stand in a properly illuminated portion of the room. That new soap should be on the stand, the drawers immaculately clean, and fresh towels on the rack hardly requires mention. In England these matters are all looked after by a housekeeper; but here, where this custom has not been perfected, it is better for the hostess herself to attend to these matters and not trust to the thoughtfulness of a maid.

WELCOMING VISITORS

If the guest is an unmarried woman, the host or hostess should be at the dock or railroad station to meet and greet her, especially if it be her first visit. Bachelors and married couples are supposed to be better able to take care of themselves, and for them it is sufficient to send a quick-witted man-servant to attend their wants.

The hostess, in either case, should always provide proper transportation from the station to the house, not only for the visitor, but for his baggage. She should meet the guest immediately on arrival, preferably at the door. In a house where hospitality has become a fine art, the hostess will accompany her friend to the guest-chamber, while a maid may bring a tempting biscuit and a glass of wine; a bath may then be drawn for the guest, to rid herself of the dust of the journey. The maid should meanwhile open the bags and boxes, lay the contents on the dressing-table, and in drawers and closets, and carry off the travel-stained apparel to be cleaned.

Should the new arrival be a bachelor, the hostess should be no less prompt in greeting him, and, if no man in the family is at home to conduct him to his room, a maid- or man-servant can attend to this office.

THE HOSTESS' SERVANTS

In very fashionable society a hostess may expect that her guests should arrive with maids and valets, and for such attendants she is obliged to provide, but this is hardly the general custom in America, where only the very rich bring their attendants with them.

If the maid be not sufficiently well drilled to look after the unpacking of the trunks, she may still be instructed to unlock, unstrap, and open the boxes, and take out the heavy trays. Should the guest-room be small, all trunks and bags should be removed as soon as emptied.

Each morning the maid will knock at the guest's door, enquire when and at what heat the bath should be drawn, and set the fire going if it be chill; to the masculine visitor she will bring his cleaned and polished boots and hot shaving water, if his room have not a stationary washstand. When, in the afternoon, the guests retire to dress for dinner, a maid should tap at the women's doors, and ask if any assistance be needed; she should then aid in adjusting the gowns, bring hot water when required, and, when the rooms are vacated, turn down the beds for the night, replenish the stand with towels and water, and carry out the apparel or shoes showing signs of dust, to be cleaned and brought

back the next morning. A jug of ice-water and a glass should be later placed beside the bed; the matchbox, reading-lamp, and other details should also be examined to see if they are in proper order. All these things are essentials, and should obtain from the smallest Saturday to Monday gathering to the luxurious large party.

Should illness overtake a guest, the hostess should double her attentions, and give up as much as possible of her time to cheering and nursing the unfortunate. She may offer to write any letters, send telegrams, call in a physician, and provide medicine, special diet, or the like that may be required. Debts contracted by the guest under these circumstances should not be paid by the hostess; should a guest be so small-minded as to leave matters of this sort unsatisfied, it is usually best, however, to quietly settle them and then drop the ungracious guest from one's invitation list.

TAKING LEAVE

Regret at parting may be expressed to a guest in some such form as, "It has been charming to have had you with us, Miss Black"; or, "Your visit has given us the greatest pleasure, Mrs. Brown; we shall miss you much, and hope you may be persuaded to

come again"; or, "Good-bye, Mr. Jones. I have enjoyed seeing you ever so much."

It should be the endeavor of a hostess to save a visitor, especially a woman, from the discomfort of leaving at a too early hour. If an early train or boat must be taken, the hostess should be up betimes, and see that a pleasant breakfast is served; she should then take leave of her friend at the door, in case she does not bear her company to the station. A visitor is always conducted to the train or boat at the hostess' expense. When the guest is elderly, whether man or woman, the host and hostess should both, if possible, take part in the leave-takings. The tickets may be procured beforehand for a young unmarried woman, her luggage checked, and she herself handed safely aboard the train. A bachelor who decides to leave in the morning may be bid farewell the preceding evening, a comfortable breakfast having been ordered for him by his hostess; her son or husband may then give him a final farewell in the morning. If the servants be well-trained, the services of one should be offered a guest in packing the baggage or in locking up the boxes when packed.

DRESS WHILE VISITING

For a few days' stay the problem of dress hardly arises, as a rule, but for longer periods it requires careful consideration by the intended guest.

For a week's stay in summer, at a gay country seat, a young woman needs at least three hats—a walking hat, one for golfing or boating, and a third of more delicate build, for lawn parties, teas, etc. A golf dress, white piqué skirts, pretty shirtwaists, and Oxford ties will equip her for the morning. For the afternoon she may have a pretty, light-toned voile or foulard and a high-necked muslin or two. A *décolleté* gown of white organdie or pale, tinted silk will answer well for the evening. A little wardrobe of this sort may be packed in a steamer trunk. It is only when on a visit to very splendid houses, where a large round of gay entertainments is expected, that a bigger trunk need be taken. An older woman will make several changes in this list, but she will need no more clothes.

To the ordinary house party, a man under sixty carries a sack suit for the morning, colored shirts, a complete set of evening clothes, duck trousers, a straw hat and a cap for outings, and several Oxfords.

THE GUEST'S DUTIES

To make a pleasant visitor, each guest should essay to conform himself to the customs of the household. When a choice of entertainments is offered, he should be willing to fall in with that one which he sees his hostess prefers. The dullest outing or the most unsuccessful dance should be entered into with zest.

It is clearly a guest's duty to be courteous to the other visitors, to forbear from excited argument, and to refrain from any liberties. The host's carriage should not be used without his invitation, his books should not be scattered about the house, nor the chairs shifted from one room to another. One's room should be kept in order and neat-appearing. To the habits of the household concerning the times for meals the visitor should cheerfully defer. If early breakfasts are customary, it is bad taste to keep one's hostess waiting for the completion of a slow toilet.

TIPS

Nowadays it is a fixed custom to tip the servants on departing from a private house, unless the mistress distinctly requests that this be not done. Usually, the guest is left to do as he chooses about the matter. To tip over-lavishly,

is not commendable, and yet many err in this direction from lack of clear knowledge at where to draw the line.

A single woman should tip the maid who keeps her room in order one dollar, if the visit has been for a week and no special favors have been asked. If, however, the maid has brushed the gowns, prepared the bath, and assisted in the evening toilet, then a dollar and a half is expected. Aside from the maids a woman has but few demands on her purse, except possibly from the coachman, and for him fifty cents or a dollar is sufficient.

A bachelor should give at least a dollar to the maid who keeps his room in order, not less than fifty cents to the boy who polishes his boots, and a dollar to the coachman if the latter has performed any special services. If a valet has brushed, pressed, and laid out clothes, drawn baths, and so on for the visitor, at least a dollar and a half must be given; and if the guest has used a riding horse, and been frequently driven about the country, the coachman will expect a dollar and a half and the stable-boy a half-dollar.

Married couples usually divide the tipping. The wife fees the maids, the husband the men-servants. A dollar and a half should be given the maid, and two dollars if she has done spe-

cial work. The butler would get two dollars, if he acted as valet, and sometimes as high as five when he has attended to special matters. As a rule, a married man is supposed to send the cook a dollar, and many bachelors do the same. The coachman always expects the fee of a dollar. Fifty cents to the laundress is also customary if her time has been used for anything unusual.

When a man or woman is a frequent guest at a house, a tip at every stay is not necessary, but all the servants should be remembered once or twice a season.

The above rules are not laid down for those men who persist in tipping from five dollars up for a stay of a day. Such are a law unto themselves, and establish no precedent for those with smaller incomes.

TAKING LEAVE

To express appreciation of the hospitality which he has enjoyed, a guest, in taking leave, may say, "You can hardly realize how much I have enjoyed my visit, Mrs. Blank"; or, "I am deeply indebted to you, Mrs. Blank, for a delightful fortnight"; or, "This has been a most agreeable experience; I can scarcely realize that it is over and that I must say goodbye."

In taking leave, it is polite to bid adieu to each member of the family, asking to have messages of farewell given to those absent.

Promptly after a visit a short note should be sent to the hostess, informing her of the guest's safe arrival, and conveying anew the pleasure her entertainment has afforded. For stays of a day or two a letter of this sort is unnecessary. The following are proper forms:

Woodville,
July 30, 19—.

My Dear Mrs. Richardson:

I arrived home yesterday evening after a quick and pleasant journey. I am still full of memories of my delightful stay at the manor.

Please give the baby my love and relieve Mr. Richardson about my baggage. It turned up at the home station safely. With many thanks to him and best regards to yourself, believe me,

Ever sincerely,

Anna Northrup Jamison.

Or,

76 Norton Place,
September 6, 19—.

My Dear Mrs. Elverson:

My journey homewards was an enjoyable one and spent mostly in thinking on the more than pleasant time I had at "Briarnook."

I have ventured to send you a copy of one of Kipling's to-day, which has just appeared on the bookstalls. I know from your fondness for that writer that you will enjoy it.

With best regards to Mr. and to Miss Elverson, believe me,

Faithfully yours,

RALPH N. PRESTON.

A small gift to one's hostess is not amiss, when in the nature simply of a souvenir, but nothing savoring of a payment should ever be sent. A book, a pretty piece of embroidery, a pack of cards in a silver case, or a piece of music for which a wish has been expressed, are all allowable as gifts, and cannot be misunderstood. However, this opportunity for gift-making is not regarded as an obligation, and is left to each one individually to take advantage of, or not, as he chooses.

WEDDINGS

No other incident in the whole length of the average human life is so fraught with vast potentialities for good or evil, for exquisite happiness or unqualified misery, as the event which makes a man the husband of a woman and the woman the wife of a man.

The moment two young people have made the mutual confession that their supreme happiness is wrapped up in each other, they are within measurable distance of the great crisis of their lives.

ENGAGED TO BE MARRIED

Possibly there is no country in the world where young people enjoy the same freedom of action and liberty of conduct as in America. Compared with the mediæval customs of Spain, the cautious—and, to American minds, the suspicious—methods of the French, American girls enjoy supreme liberty. Doubtless this is due to the exalted position woman holds in American social life, a supremacy which, according to the French writer, Varigny, dates from the time when the New England colonies first conceded

the right of a woman to dispose of her own hand in marriage. The cynic may say that in those days the scarcity of women was responsible for this gift of independence, and that because of her very scarcity she could command her own price. But to the man of to-day such an argument cannot carry much weight, seeing that the twentieth-century woman has retained all her old prerogatives, not to speak of many more that she has wrung from the evolution of time, and which the early colonists would undoubtedly have regarded as the most rabid form of anarchy. However, it is our business to speak of conditions as they are, and as some form and period of engagement must invariably precede the hastiest of marriages, it will be well to discuss the etiquette of the engagement at some little length before going on to the general subject of weddings.

Throughout Continental Europe it would be impossible for young people of opposite sexes to see each other as freely and as frequently as in our own country; consequently, the general rule in these countries is for the man to ask the permission of the parents before offering his attentions to the daughter. In America a man's permission to win the woman he loves is, as a rule, taken for granted. In England the rule varies, according to the social status of the

lovers. It is a point of etiquette for which no definite rule can be laid down; for, if it is true that "Love laughs at locksmiths," it is surely true that the winged god has little respect for this particular social convention. It is certain, however, that the intimacy between parents and children which distinguishes American family life is the very best safeguard possible for the average American girl, for in our open way of living and entertaining it is scarcely possible for a daughter to receive the attentions of a man without the fact being immediately known to the parents. In the case of deception no rule or system holds good; for where such a course is resorted to, parents have only the protection of their own suspicions and the girl's sense of loyalty to their authority. If the young man is wise, he will make it a point to interview the loved one's parents the moment he has the girl's permission, making a full and free statement of his present condition, standing in society, business prospects, and resources. This is not only a wise course, but it is the only one an honorable man can pursue. Should his plea be refused, patience and honorable conduct usually overcome the most obstinate parent.

Social conventions require that the announcement of an engagement shall come from the

young woman. This announcement may be published publicly, sent by note to those relatives and friends who should receive early information of the event, or announced verbally. A good way, and the one most frequently employed, is for the young lady to write to her intimate friends, informing them that her engagement will be announced on a certain near day; this enables them to call, or send congratulatory messages. These messages may very properly be accompanied by flowers. Next to the impropriety of keeping an engagement secret from a girl's parents, or, for that matter, the parents on either side, is to forget or omit the formal announcing of the engagement. In this connection it will be well to point out that it is not at all the correct thing to ask near relatives or intimate friends of persons, whom report asserts to be engaged, whether such reports be true. Equally vulgar would it be for any one not an intimate friend or relative to ask any member of the two families whether they are pleased with the engagement. The afternoons the young lady has selected to be at home are expected to be used by the majority of the engaged young people's acquaintances to call on her. The prospective bridegroom's relatives and friends should also take this opportunity of making her acquaintance.

REFRESHMENTS

On these occasions it is usual to offer the callers tea, together with sandwiches and cakes, so that, altogether, the occasion is marked by a very charming cordiality. The family of the future husband should especially be affectionate and cordial in their reception of their son's fiancée. Of late there has sprung up a fashion for intimate friends to send to a girl, upon receiving news of her engagement, presents of teacups. The reason for this is somewhat vague, but as it is a tradition common to all parts of the world that the teacup is the main consolation of spinsterhood, the custom may have a humorous meaning.

CONGRATULATIONS

Only the man is congratulated; to the woman one wishes every degree of happiness. In the language of another writer, "the word 'felicitation,' in its French sense, best covers the ground." A relic of barbarism survives in the distinction thus made between the man and the woman. The man is congratulated because of his success in the pursuit and "capture" of the woman. The interval between the betrothal and the marriage ceremony is a period crowded with joy and excitement. Friends hasten to ex-

tend invitations for dinners, theatre parties, and many other forms of festivity. The two families in particular are most careful to exchange hospitalities—the young man's family at all times taking the initiative.

ACCEPTING CONGRATULATIONS

In the present stage of development of human nature it is to be expected that discussion and criticism will be very much to the fore. "Does she seem happy?" or, "Is he much in love?" one hears eagerly asked. Or, perhaps, on the other hand, the friends of both will question the wisdom of the step for business or family reasons. In any event, to all people, friend and foe alike, some degree of speculation and comment will be natural. Much annoyance and sometimes keen suffering may be saved by bearing these facts in mind. The young people must remember that once their engagement is public property, their behavior to each other, as well as to others, will be subject to a scrutiny never before experienced, so that they should at all times be on their guard. Nothing could be in worse taste than to see a girl making a public exhibition of her bliss, or to hear a man, when congratulated, trying to hide his embarrassment behind a foolish facetiousness that, at best, only makes him ridiculous. A good,

honest handclasp, or a warm, sincere "Thank you!" will suffice for an acknowledgment.

The engaged couple will be seen frequently together in public, but they should be careful not to make themselves conspicuous. It is taken for granted that they do not care for gayety or enjoyment apart from each other, and also that they love each other devotedly, consequently they will not be misunderstood if their public behavior should resemble that of any other average man and woman under similar circumstances.

"HAPPY THE WOOING THAT'S NOT LONG A-DOING"

This is an old saw frequently quoted by those who advocate short engagements; but the general question, as to whether the engagement should be long or short, is one which involves much difference of opinion. As a matter of fact, the question is too serious for Fashion to have any say in the matter. Ordinarily the period of engagement is limited by financial considerations; a period of test or probation; or to gain sufficient time for the preparation of the home. A moderate period of time is the better course, but where a long engagement is necessary (if the young people are not sufficiently sure of each other, or if financial or other difficulties stand in the way) it would be

foolish to marry before all obstructions have been overcome. According to statistics, the modern trend, in circles where financial considerations do not obtain, is to a comparatively short engagement, while the opposite is the case among the classes not so well endowed with this world's goods. If a long engagement should serve to discover faults in the character or temperament of either party to the contract, the time has not been wasted, for it still remains true that to marry in haste frequently means to repent at leisure. If spent rightly, the period of waiting will serve to develop a keener sense of responsibility on the part of the man, developing his best qualities because of the necessary self-denial in working and planning for the new home, while the girl has an opportunity to take a practical interest in the art of housekeeping and domestic economy which, in the vast majority of cases, has not been a distinguishing feature of the earlier part of her life. No matter how lofty a station she may occupy, or how big her establishment, a knowledge of the duties and responsibilities of the mistress of a household will be an absolute necessity to any woman who has the desire to be the wife of her husband and the mistress of a home, rather than the head of an establishment. It is well to remember, however, that

the question of long or short engagements has a bearing on others besides the young people themselves. The man in particular should remember that the unpopularity of the son-in-law with his wife's family, more frequently than not, has its origin in the long engagement that precedes his marriage, and when it is remembered how easy it is for the absorbed lovers to forget the girl's parents and family, there is little wonder that the relations between son-in-law and parents-in-law are occasionally not all that could be desired. The man should remember that until his fiancée becomes his wife, the rights of her family take precedence of his own, and if he will bear this fact in mind and show his recognition of it by curtailing in a measure the length and frequency of his visits, he will make much better progress in the estimation of his future wife's family.

THE ENGAGEMENT RING

The ring is presented as soon as possible after the girl's consent is won, but it is not publicly worn until the engagement is announced. The style and value of the ring will, of course, largely depend upon the taste and means of the giver. It would scarcely be right to say that Fashion dictates any particular pattern, but the practice of presenting a solitaire dia-

mond, or a diamond in combination with another gem, has become the custom, and consequently, in that regard at least, the fashion. A charming idea is the placing an inscription within the circlet, a practice which adds much to the sentimental value of the ring. Nothing could be in worse taste than for a young man to present his fiancée with a ring the value of which is plainly out of all proportion with the known condition of his financial standing. It does not by any means prove the depth of his devotion any more than if it had been but one-tenth the value. It does, however, betray a lack of balance and a trace of vulgar ostentation which, in the minds of older men and women of the world, will inspire a doubt as to the stability and future success of the young man. In a way also it is certainly to be presumed that the woman has enough influence over her lover to prevent him from making so foolish a mistake.

DEMEANOR

At quaint Long Meadow, in Massachusetts, there is still preserved a "courting stick," through which, in the early days of our country, young persons could whisper their tender nonsense to each other unheeded by the rest of the people in the room. These courting sticks were hollow tubes about eight feet long, and

were considered a very practical necessity in many of our "best families." Eight feet would certainly be considered a whole continent in these twentieth-century days, but the illustration will serve to show the reserve, and, in a measure, the secrecy which society then demanded of engaged people. Practically the whole burden of responsibility at this time rests with

THE FIANCÉE,

for whom custom has decreed strict rules of conduct. As with all the other social conventions, there is considerably more liberty at present than there was twenty-five or fifty years ago, but even now it is not according to the strictest rules of conduct for a young lady to attend theatres, parties, or concerts alone with her fiancé or to be seen driving with him in the evening, or on unfrequented roads. On the other hand, she is permitted to indulge in some of these pleasures, such as walking or driving occasionally, the only stipulation being that it should be in public and in an unostentatious manner. Fifty years ago the bride-elect was practically a social prisoner, allowed out only after nightfall, but although, as already stated, public opinion is no longer so radically straightlaced, well-bred men and

women will still be careful not to permit themselves to go to the opposite extreme.

A point that an engaged girl should always keep in mind is, that it is not wise to accept any presents from her lover that cannot be returned uninjured should the engagement be broken. Of course this does not apply to such trivialities as flowers and bonbons. In the period between the betrothal and the wedding-day the careful bride-to-be will scrupulously adhere to the conventions regarding chaperonage. At this point it will not be amiss to say a word for the parents of the girl. In certain respects they should be her first consideration, for upon them will fall the more or less heavy expense of the wedding, not to speak of the engagement period. The loving daughter will be as moderate as possible in her demands upon the paternal purse. The average American girl has much to learn from the careful, provident, but altogether charming German Fräulein.

The greatest ambition of the bride-to-be should be to come to the altar looking her prettiest, a result which will be impossible if she overtaxes her strength in preparing her trousseau, indulging in wearing shopping expeditions, or nerve-racking visits to the dressmaker and milliner.

The selection of the wedding date rests with the bride.

WEDDING PRELIMINARIES

Once the wedding day has been named, important consultations between the two families will take place to settle the matter of invitations. Careful lists of the friends and acquaintances of both families will be made and the invitations ordered from the engraver at least three weeks or a month in advance of the time they are wanted for sending out.

All the expenses of the wedding are assumed by the bride's family, including cards of invitation, floral decorations at house or church, or both, carriages for the bridal party and invited guests, music, and, in fact, every other expense incidental to the wedding, except the payment of the clergyman's fee, which is the bridegroom's privilege. Very frequently he also pays the organist and the sexton, but this is not required by conventional etiquette.

In the matter of invitations, a very charming practice, and one becoming increasingly popular, is for the bride-elect, with a number of her intimate friends gathered together for the purpose, to direct the invitations personally instead of leaving the task to the engraver or other agent.

INVITATIONS

Wedding invitations may be sent out at any time, from within four weeks to fifteen days of the date set for the marriage. They are issued in the name of the bride's father and mother, and, formerly, the cards of the bride- and groom-elect were enclosed, but this is a custom now rarely followed.

The number of relations and friends invited will depend entirely upon circumstances that need not be mentioned here; sufficient to say that among the deciding factors will be the room at the disposal of the parents. For instance, where the wedding or wedding reception is at the house, it will surely be impossible to invite all one's acquaintances, and while this is to be regretted, yet it would be the worst of bad taste for friends to take offence because they were not invited; naturally, relatives and intimate friends must receive the first consideration. If the ceremony is to be held in church, invitations may be sent to all those whose names are on the visiting lists of the families of the bride and bridegroom, and to such relatives and friends as may be in mourning, travelling abroad, or prevented from attending by some other important reason. It is a good point, and one generally followed, to send invitations to

the business associates of the bridegroom and the bride's father, and also to offer a few extra invitations to the bridesmaids and ushers, who will thus be enabled to ask any of their friends or relatives who may wish to witness the ceremony.

Invitations should be engraved on the finest of pure white or cream-tinted paper, having an unglazed, smooth surface. Ordinarily, the conventional size of the sheet of paper used measures 7½ by 6¼ in width, which measurement will enable it to be folded once to fit its envelope. Plain script still retains its old-time ascendancy, varied only by an occasional preference for the Old English type or the heavy blackletter.

Included with the order to the stationer or engraver for invitations is one for the envelopes containing the engraved sheets, and larger and less expensive ones for the outer covering. As with ball invitations, the first envelope is inside and inscribed only with the name of the guest for whom it is meant, while the outer envelope of course carries the full address of its intended recipient. It is bad taste to make a single invitation serve for an entire family by addressing it to "Mr. and Mrs. So-and-So and family." An invitation should be sent to each individual, although custom per-

mits the slight economy of addressing one to "Mr. and Mrs. So-and-So," another to the "Misses So-and-So," and a third to the "Messrs. So-and-So." If there is to be a reception after the church wedding, it is customary to enclose cards for the reception in the same envelope with those for the church. Should the invitation include a regular wedding breakfast, or, in fact, only refer to a small house wedding, it is obligatory for the recipients to answer the invitation. Friends and acquaintances living at too great a distance, or who for any other reason are unable to attend the wedding, are expected to enclose their cards to the bride's father and mother, timing them so that they will arrive on the wedding-day. At the same time it would be improper to send answers to invitations to a church wedding or a large wedding reception where no answer has been requested, or to send an answer to an invitation to the bride or bridegroom's family when one does not happen to know the persons in whose name the invitation was sent.

With regard to the form of the invitation, it is almost invariably found that the stationer has a sample book containing copies of invitations in current use, but where this is not the case the following examples will be found to cover the entire subject.

Mr. and Mrs. John W. Brown

request the honour of your presence

at the marriage of their daughter

Alice

to

Mr. Walter Freere

on Tuesday afternoon, November first,

at four o'clock,

St. Chrysostom's Church,

Richmond, Virginia.

If the bride's family prefer to word their invitations correctly, rather than fashionably, they will substitute the word *and,* or *with,* instead of *to.* Another device which is greatly to be commended, not only because it gives an additional touch of elegance, but because of the greater courtesy which it conveys, is to write the name of the person invited instead of having it engraved. Of course this involves more labor, but it is assuredly a far better way.

This would necessitate the following arrangement:

Mr. and Mrs. John W. Brown

request the honour of

____ ____ ____ ____

presence at the marriage of their daughter

Alice

and

Mr. Walter Freere

on Tuesday afternoon, November first,

at four o'clock,

St. Chrysostom's Church,

Richmond, Virginia.

Should the bride be an orphan, her invitations are, of course, issued in the name of her nearest surviving relative; if she has an older sister whose years warrant the procedure, the invitations should be issued in the sister's name. Sometimes it happens that they must be issued in the name of a brother who may or may not be married, in which case the phraseology

would be: "Mr. Harold Brown requests the honour of your presence at the marriage of his sister Alice."

The married sister of the bride would use the following form: "Mr. and Mrs. Thomas H. Wright request the pleasure of your company at the marriage of Mrs. Wright's sister, Miss Alice Brown," etc. Grandparents, or any other relatives of the bride-elect, would also specify their exact degree of relationship to the bride. Unfortunately, it frequently happens that relatives either do not exist or are not available, and the wedding takes place at the house of a friend, in which case the invitations would read as follows:

The pleasure of your company is requested

at the marriage of

Mrs. Lucy Thompson

to (or "with")

Mr. Frederick Hardin

on Wednesday, November third,

at half-past three o'clock,

at the residence of

Mr. and Mrs. Arthur Campbell,

Sixteen Main Street.

Should the bride be a half-orphan and the remaining parent have remarried, her invitations are issued in the name of her own parent and her step-parent, the phraseology clearly defining whose child she is, unless she, through her affection for her step-parent, prefers not to have this distinction inserted.

The wedding cards of a stepdaughter would take this form: "Mr. and Mrs. Edward B. Hilton request the pleasure of your company at the marriage of Mrs. Hilton's daughter, Florence Potter"; or, should she be the daughter of the husband: "Mr. and Mrs. Edward B. Hilton . . . at the marriage of Mr. Hilton's daughter, Florence."

If the father is a widower, it goes without saying that the cards will be issued in his name alone.

This formula is engraved on the first page of a double sheet, and under no circumstances must occupy more than one page. Modern usage demands that the words "honour of your presence" be employed whenever the invitation is for a church wedding. Where the contracting parties are of such social prominence that it is more than probable inquisitive strangers will obtrude their presence, to the entire upsetting of the most careful arrangements, it will be found absolutely necessary to

guard against the imposition by enclosing with every invitation a card of admission. These cards are slips of white cardboard measuring about 4¼ by 2½ inches, and inscribed:

Please present this card at —— ——

St. Thomas's Church,

on Thursday, October fifth.

When a church wedding is followed by a reception or breakfast, the bride's people would enclose with the wedding invitation an engraved card, reading:

Mr. and Mrs. William Fenton

request the pleasure of

—— —— —— ——

company

on Monday, October first,

at half-past twelve o'clock.

Fifteen Pleasant Avenue.

R. S. V. P.

This card would be of medium size, a point usually determined by the stationer. A briefer form would be the following:

Reception

from half-past three o'clock.

Fifteen Pleasant Avenue.

R. S. V. P.

Possibly the most sensible as well as the most charming form for an invitation to a mid-day wedding which is to be followed by a breakfast at the bride's home is that which follows the English model. It is engraved on a double sheet, and at the bottom of the page, in small lettering, the following words are to be found: "And afterwards at breakfast," followed by the address of the bride's parents.

If the wedding is at home the invitations are the same as for a church ceremony, except that the phrase "pleasure of your company" is used instead of "honour of your presence." If the wedding ceremony is to be witnessed only by the immediate families, but followed by a large reception, the invitations will be worded as follows:

Mr. and Mrs. Frank H. Mott

request the pleasure of your company

at the wedding reception of their daughter

Madeline

and

Mr. John Henry Herrick,

on Monday afternoon, October fourth,

at four o'clock.

Two Hundred La Salle Avenue.

In the case of special friends or relatives whose presence is desired at the marriage ceremony, small cards will be enclosed, upon which is engraved, "Ceremony at half after three o'clock." It may happen that the wedding is to take place in a country neighborhood, or some other locality some little distance away from the town or city from which the majority of the guests are expected. When such is the case, a schedule of trains, or other means of transport, either provided especially for the guests or which they will find to be most convenient for their purpose, will be specified as follows:

Train leaves Broad Street Station

for Rosedale at 3.10 p. m.

Returning train leaves Rosedale

for New York at 6.15 p. m.

Occasionally the bride's parents can afford to place a special train at the service of their out-of-town guests, in which case a card is enclosed in the invitation which will serve as the guest's passport to a seat in the reserved coaches. It would read as follows:

Special train leaves

Broad Street Station for Rosedale

at 3.10 p. m.

Rosedale for Broad Street Station

at 6.15 p. m.

Please present this card at the station gate.

Such elaborate preparation as the hiring of a special train entails the addition of the letters R. S. V. P., which will enable the host and hostess to know for how many persons they must provide. A growing custom among the

ladies of the most exclusive Eastern society circles is to substitute the following English phrase—" The favor of a reply is requested " —instead of the time-honored French initials, R. S. V. P.

There is little difference between the cards of invitation to a woman's second marriage and those employed for the first ceremony. They are issued in the name of her parents or other relatives. Her own Christian name or names must invariably be supplemented by the surname of her deceased husband, as:

Mr. and Mrs. Le Roy Jones

request the honour of your presence

at the marriage of their daughter,

Mrs. Eleanor Hall,

with

Mr. Joseph Parker,

on Tuesday, December fourth,

at twelve o'clock,

at

St. Joseph's Church,

Beech Grove.

Should the widow desire to dispense with relatives as hosts and sponsors, her cards would read:

The honour of your presence is requested

at the marriage of

Mrs. Mary O'Donnell

with

Mr. John Harris Twomy

on Tuesday afternoon, June fourth,

at five o'clock,

Church of the Ascension.

If a public announcement of a marriage is not made until after marriage has taken place, announcement cards should be mailed to all relatives and friends of the bride and groom. If the marriage is only to be witnessed by a few persons, and no invitations are issued, it will be necessary for announcement cards to be sent, reading as follows—care being taken to

see that they are posted on the day of the wedding:

Mr. and Mrs. John Wells Dana

have the honour of announcing

the marriage of their daughter

Gertrude

with

Mr. Henry Lewis Avery

on Thursday, October second,

1904,

at St. Paul's Chapel.

In such an instance the joint card of the newly married couple could very properly be enclosed with the announcement. This card should bear the address of the newly united couple, giving the bride's day at home, where necessary, as well.

Another form of announcement which carries its own meaning is as follows:

Mr. Francis Ransom

and

Miss Lucy Davis

have the honour of announcing

their marriage

on Saturday, November fourth,

One thousand nine hundred and four.

The First Congregational Church,

Philadelphia.

RECALLING INVITATIONS

In the sad event of illness or any other accident compelling the postponement of a wedding for which invitations have been issued in the ordinary way, the parents of the bride will promptly issue printed cards notifying those who have been invited of the change which circumstances have necessitated. A form usually adopted is:

Owing to the sudden illness of Mr. Stephen Hood's father, Mr. and Mrs. Stephen Hood

beg to recall the cards issued for their daughter's wedding reception.

It has already been stated that it is not necessary to return a written reply to wedding invitations unless such invitations include a breakfast or luncheon, or bear the letters R. S. V. P. Should it be impossible or inconvenient for a guest to accept an invitation, such fact should be politely stated in some such form as follows, sending the note, whenever possible, by messenger. This acknowledgment should be sent on the day of the marriage and should enclose two visiting cards addressed to the bride's parents.

Mr. and Mrs. Thomas Wainwright

regret their inability to accept

the kind invitation of

Mr. and Mrs. Charles Houston

to the wedding reception of their daughter

on Thursday afternoon, October fourth,

at four o'clock.

An acceptance would be couched as follows:

Mr. and Mrs. Thomas Wainwright

accept with pleasure the kind invitation of

Mr. and Mrs. Charles Houston

to the wedding reception of their daughter,

on Thursday afternoon, October fourth,

at four o'clock.

WEDDING ANNIVERSARIES

Suitable originality is both possible and permissible in the design of an invitation to a wedding anniversary. Very frequently they are so designed as to disclose by their ornamentation the meaning of the occasion. Or, they may display the interwreathed initials of husband and wife, while in the upper left corner the year of the marriage is given and in the opposite right upper corner that of the anniversary which it is intended to celebrate. Frequently silver lettering is employed to indicate a silver wedding, etc. The following are conventional forms:

1879 *W. E.* *1904*

Mr. and Mrs. Frederick Peel

at home

Thursday evening, June fourth,

after nine o'clock.

Forty Lake Shore Drive.

Or,

1879 *1904*

Mr. and Mrs. Frederick Peel

request the pleasure of your company

on the twenty-fifth

anniversary of their marriage

on Thursday afternoon, June fourth,

from four until seven o'clock.

Forty Lake Shore Drive.

Cards or invitations to wedding anniversary receptions do not demand a formal written acceptance, unless one is requested. A sufficient acknowledgment of the receipt of the invitation

is the presence of the guest, while regrets are sent by mailing visiting cards addressed to the host and hostess on the day of the function, or, better still, despatching them by messenger at the hour set for the reception.

An unmarried man posts two of his cards, while but one is expected from an unmarried woman. Married couples, however, are expected to send two of the husband's cards with one of the wife's. While announcement cards need no acknowledgment, well-bred people invariably leave their cards or call on the bride's parents within two weeks of the receipt of the formal notification of the marriage, and not unfrequently friends of the bride and groom answer announcement cards by brief notes of congratulation addressed to one or the other. This, of course, would be the case when the friend lives at some considerable distance.

TIME AND PLACE FOR THE WEDDING

It is said that superstition dies hard, and in few cases is this more true than in the careful thought that is given to the time chosen for a wedding. For ages there has been a prejudice against marrying in the month of May and an equally strong predilection for the month of June. Of course there is much more to be said for June than for any other month in the year.

It is the month of roses and sunshine, and is a time of the year when Nature is at her freshest and the long summer days are usually characterized by a stability of weather conditions that probably no other month can offer. October is another popular month—but little less popular, in fact, than the month of June.

The Lenten season is practically the only period when no wedding of any distinction is ever celebrated. As a matter of fact, it would practically be impossible, unless under exceptional circumstances, to hold a church wedding in either Roman Catholic, Episcopal, or Lutheran churches during that season of fast and penance.

The superstition touching Friday clings with additional tenacity to the general question of wedding-days. All other days of the week save Sunday are favored, but she is a plucky bride indeed who would dare face the awful penalties that superstition attaches to a Friday wedding.

It has become very much the fashion in America to follow the English precedent in selecting the hour for the ceremony. Consequently, "high noon" is the more generally selected hour. The origin of this custom in England is not at all flattering to the people of that day, for that early hour, comparatively speaking, had become an absolute necessity if it

was desired to insure the sobriety of the bridegroom. Of course, these were days of hard drinking and of conditions which would not be tolerated to-day, least of all in England. This will be unwelcome reading for many of those who lament the passing of the "good old times." A far more sensible time would be between three and five o'clock in the afternoon. Such an arrangement offers such sterling advantages as a greater leisure for preparation and far greater convenience for the guests, and certainly a far more easily managed entertainment or reception after the ceremony.

All the details of the wedding are left to the choice of the bride or her family. She will usually select her bridesmaids from her circle of intimate friends and relatives, and, if possible, include one or more sisters of the bridegroom. It is the traditional privilege of the bride's best friend to serve as maid of honor, exception being made in favor of a sister. Similarly, the best man is usually the brother of the bridegroom or his closest friend. The ushers are selected from among the acquaintances of both the young people.

BRIDESMAIDS' DINNER

A very popular custom is for the bride-elect to give a dinner to her bridesmaids, usually

about a week before the marriage. The groom, his best man, and ushers may be invited, but ordinarily the affair is confined to the bridesmaids and such other girl friends as may be desired. This dinner is probably the greatest frolic of all that take place during the engagement, and is invariably an opportunity of which the average girl will accordingly avail herself to revive all the innocent old superstitions. For instance, what such dinner would be complete without the huge cake which is brought with the ices at the close of the feast and which contains a ring, a key, and a thimble? The discoverers of each are supposed to be fitted for either marriage, wealth, or single-blessedness. With this surely the worshipper of the good old days will disparagingly compare the old-fashioned quilting party which formerly was the important girl function preceding the marriage. Certainly this old-time custom had a utilitarian purpose very foreign to its modern successor. A keen eye to future housekeeping interests always saw to it that the quilting party had the greatest practical value. The prosaic character of the occasion, however, was varied with the usual superstitions. For instance, the young woman who set the last stitch would surely be the first bride, and should any unfortunate young woman drop scissors or

thimble, woe be to her chances of marriage for that year at least!

In these times the bride-elect uses the dinner to present to her bridesmaids souvenirs, which ordinarily consist of simple pieces of jewelry, such as fans or such other trifles as may be wanted at the wedding ceremony. In any case they are all alike. Unfortunately, such a proceeding is apt to form an expensive addition to resources already severely taxed, but if the girl be at all clever, she may prepare some little gift that will be all the more valuable because it has been made by her own fair fingers.

BRIDEGROOM'S DINNER

Custom demands that the expectant groom should also give a "stag" dinner to his best man, ushers, and intimate friends some time within a week or so of his marriage. The dinner is given at his club if he is a member of one, or in a private room of some restaurant, or it may be at his own home, although usually that method is only adopted where the other two are impossible. The ushers find beside their "buttonholes" such little presents as scarf pins, for instance, which will serve as souvenirs of the wedding. The bachelor dinner does not fall behind that of the bride in the matter of merriment. A prominent feature of most bachelor

dinners is the drinking of the bride's health. This custom is not demanded arbitrarily for her, and it is omitted entirely without any apparent loss to the cordiality and enjoyment of the occasion. Where the custom is followed, however, the bride's health is drunk standing, after which each man breaks his glass, ostensibly that it may never be put to less honorable use. This follows an ancient custom in the officers' mess of the British army when the health of the king or queen is called for. It is scarcely necessary to say that both the bridegroom and his guests will see to it that the merriment incidental to this occasion does not assume a character that would be an insult to the bride were she present.

CHURCH OR HOME WEDDINGS?

To the religiously inclined man or woman there can be no question as to preference in the matter of a church or home wedding. Particularly is this true should the bride belong to any of the older religious communions. Certain it is that the hallowed sanctity of the house of God seems to breathe a Divine benediction that should be comforting to the bride, who is moving forward to an entirely new environment, and giving up the remainder of her life to the control and influence of another human

being. Then, if ever, she needs the consciousness of a Divine protector. On the other hand, a home wedding carries with it a sense of warmth and human cordiality that is particularly attractive to the girl whose home life has been her highest happiness.

Among the Protestant communions the stateliest wedding ceremony is undoubtedly that of the Protestant Episcopal Church, for although parts, if not all, of its wedding ritual are borrowed by other churches, there are a solemnity and a power which would seem to be inseparable from a ritualistic service that has been unvarying since the first day of the Christian era. It will be best, therefore, to describe a church wedding in the Episcopal Church and with the Episcopal ritual, seeing that but little alteration would be necessary to fit the description for the church of any other denomination.

But first it will be in order to speak of the more important details, any one of which, if forgotten, might impair the entire ceremony. The bridegroom will make it his business to arrange for the marriage license, or, in those States where that is not necessary, to see the clergyman who is to perform the ceremony. In this connection it may happen to be desired that some clergyman officiate other than the rector or vicar of the church in which the cere-

mony is to be held. In such a case, the bridegroom should call on the rector first and broach the matter delicately, paving the way for a consent to his request. It must be borne in mind that this is a point upon which every clergyman is very properly sensitive. If it is to be a public wedding, arrangements will have to be made with the sexton for the opening of the church. However, the rector will issue the necessary orders if requested by the groom.

With regard to music, organist, choristers, organ blower, etc., some churches have a fixed tariff, while in others it is left to the organist to charge what he will, or it is left, like the minister's fee, to the generosity of the groom. Usually, the bride and her mother will discuss and arrange with the organist the musical programme to be played on the occasion. There is a frequent joke of which the humorous writers invariably avail themselves concerning the character of the musical selections sometimes made. For instance, at a church in the vicinity of New York the organist astounded his congregation by playing such pieces as "O, Promise Me" and similar numbers. It will be apparent to the most unimaginative reader how vilely out of place such music sounds in a temple dedicated to the worship of God, and during a service which, in the opinion of the

vast majority of the churchgoers of such communion, is a sacrament of the Church. Operatic music, vocal or instrumental, is associated with the theatre rather than with the church, and its employment during a wedding ceremony is an inconsistency which will mar its solemnity for very many of the people who have to listen to it.

The organ compositions of Guilmant, Widor, Brahms, and many of our American organ composers will be found in every good organist's repertoire, and from these he should be allowed to make his selections. The one exception to this rule would be, perhaps, the bridal chorus from "Lohengrin," but, where this is sung, care should be taken that words suitable for the occasion are substituted for the words used in the opera.

The question of singing a hymn is a vexed one, the general rule being to omit it and substitute instead a short anthem. Perhaps one of the simplest and at the same time most exquisite ceremonies witnessed in New York City for many years was that of the Duke of Roxburghe with a daughter of the Goelet family, which occurred at St. Thomas's Church, New York City, in the early part of 1904. The anthem for the occasion was Barnby's "Sweet is Thy Mercy, Lord," an anthem which in its

sweet simplicity is exquisitely beautiful, and fitted for the occasion, while at the same time it is within the reach of the most primitive country choir. The Church Hymnal will be found to contain several hymns set apart for a marriage service. In England tradition nearly always favors "The voice that breathed o'er Eden."

The organist will give a short organ recital, taking up from twenty to thirty minutes, before the time set for the ceremony. This covers all the confusion incidental to placing guests in the positions allotted to them, and at the same time interests those who come early.

The chancel of the church will be decorated according to the resources of the florist engaged; but here, again, care must be taken to secure permission of the rector before attempting to place any decorations in his church. If the decorations are to be elaborate, the florist or decorator, besides supplying flowers for the altar and the reading desk, will also cover the chancel rail and choir stalls and swing a rope of flowers across the centre aisle, in place of the white ribbon which is generally used to mark the division.

For a city church an awning will be found very useful. A strip of carpet will be laid from the edge of the curb to the church door, while a man in livery will be stationed at the carriage

steps to receive checks and call the vehicles again when needed. The church should be open at least half an hour before the ceremony, at which time the organist should be at his instrument and the ushers prepared to show guests to their seats. It is customary to set apart the first two to four or eight pews next the chancel on the right and left of the centre aisle for the accommodation of the families immediately concerned, together with their intimate friends, and a string of flowers or a white satin ribbon will be used to form a barrier between these favored ones and the rest of the company. In many cases, however, and particularly if the ushers are alert, such a protection will not be necessary, for it will be comparatively easy for them to take people where they are to sit during the ceremony. Innumerable jealousies and heart-burnings have been the result of a seat above or below this floral barrier, a possibility which is not at all probable where such a barrier is not employed and ushers are left free to manage the affair themselves.

The bridegroom, according to custom, will provide the bride with her bouquet, performing a like favor to the bridesmaids. In addition to the souvenirs to his best man and ushers, he also supplies the gloves and neckties worn by

these gentlemen, although it is the duty of the best man to ascertain the size of gloves and attend to their purchase. These should be sent to the addresses of the men done up in boxes tied with white ribbon, although they are sometimes placed at their covers at the formal bachelor dinner given by the bridegroom.

The clergyman's fee is the chief question for the bridegroom to decide. This is rarely less than five dollars. This money or check is placed in an envelope and entrusted to the best man. The money for the organist and choir and music generally should be enclosed in another envelope and handed to the organist immediately after service.

THE BRIDE

The bride decides on the style, pattern, and making of the bridesmaids' gowns, and if these are paid for by the young women themselves it is always well to remember to select colors, styles, and material that it may be possible for their wearers to use after the original occasion has passed. Of course, if the bride is very wealthy, it would be a generous and considerate action to pay for the dresses herself.

The bridesmaids' gowns are usually light in color, and form an artistic contrast to the bride's dress. They carry large bouquets of

flowers that correspond with the shade employed in their costumes.

The maid of honor is an exception in that her gown is different in color from those of the bridesmaids, the idea usually being to have it of a shade which transposes the color of the bridesmaids' dresses into the white of the bridal attire, and in any case it will be of a more elaborate design. Of late there has sprung up the practice of employing a matron of honor instead of a maid of honor; but this is usually only when the favored sister or friend of the bride is a married woman.

All the women of the party wear hats and gloves, a fashion for which St. Paul is responsible, at least so far as the hats are concerned. Should it happen that a close friend of the bride's is in mourning, and yet desires to be present, it will be entirely proper for her to discard her mourning for that occasion, for a marriage is a religious rite and in that sense exempt from the conventions that dominate social functions pure and simple. Above all else the bride should make every effort to be on time. She should be at the church door exactly on the stroke of the hour named in her invitations, but to do this properly it will be necessary to arrange that the bridesmaids and maid of honor are assembled in their carriages in

good season before the bride's door, ready for the drive to the church.

The bride's mother and family leave the house for the church a little in advance of the bridal party. At the church door the mother is met by the head usher and is escorted to her seat, which is in the first pew to the left, at the top of the centre aisle.

When the bridal party appears at the church the vestibule and centre aisle are cleared by the ushers and at the same time the doors leading from the vestibule into the church are closed, which enables the bride and her party to assemble for the procession to the altar.

The bridegroom, with his best man, is waiting in an alcove, or vestry-room, near the altar. When everything is in readiness, the bridal party correctly formed, the organist at his instrument, and the priest in the chancel, an usher detailed for the duty gives the signal to everybody. Immediately the organ peals forth its welcoming strains, the priest rises and stands, half facing the advancing procession, the bridegroom, closely followed by his best man, emerges from his waiting-place, and stations himself at the left of the chancel gate, turning to meet his advancing bride—the groomsman retaining his position behind the groom. The bridal procession is led by the

ushers, walking two by two, followed by the bridesmaids in the same order. Each file should maintain a distance from the file in front of at least five feet, preferably six.

Next in order of precedence comes the maid of honor, who walks alone, immediately preceding the bride—except in the more important, or rather the more elaborate, ceremonials, for it very frequently happens that the more important are the most simple. Frequently the maid of honor will be followed by two little flower-boys or flower-girls scattering flowers in the aisle as they walk before the bride. If the choir is engaged, it will meet the procession at the vestibule door, and precede it to the altar. The singers proceed to their ordinary places in the choir stalls, singing an epithalamium, which will be brought to a close at the moment when the choirmaster or organist (whoever is in charge of the music) sees that all the persons who are to take part in the ceremony are in their assigned places and ready for the ceremony to commence. A practice which, for a good many years, had been very prevalent throughout the country was to have the organist play a very subdued accompaniment to the service, but of late there has sprung up a strong sentiment against it, on the score of its seeming theatricalism. Incidentally, theatricalism is

the one danger of a ritualistic service, a danger for which the average man or woman will do well to be constantly on the alert. The singing of a processional has a far more devotional and, consequently, a far better effect than the mere accompaniment of an organ; but, of course, the services of singers are not easily obtained, and constitute an expense not in the least essential to a well-ordered ceremony.

The bride, leaning on the right arm of her father,—or whoever is to give her away,—brings up the rear of the procession, which, arriving at the top of the chancel steps, divides, half going to the right and half to the left. They are grouped so as to form a semicircle on either side, the bridesmaids placing themselves between the ushers. Various artifices are resorted to to insure every individual taking up his appointed place; usually a chalk line is adopted. The maid of honor takes her place in front of the bridesmaids, and to the left rear of the bride. The bridegroom, of course, advances to the head of the chancel steps to meet the bride, whereupon her escort surrenders her to him, and they proceed to take their places before the clergyman, kneeling for a moment in silent devotion. The bride's father or escort meanwhile will step back a few feet before the clergyman begins the marriage ceremony. In

England it is a custom to hold the betrothal service at the foot of the chancel steps, near where the reading desk ordinarily stands, the more solemn ceremony which makes them man and wife being performed before the altar, where the bride and bridegroom stand alone with the priest. Of course there are many other methods of escorting the bride to the altar, but in the striving after novelty the bride should be careful not to permit the ceremony to degenerate into vulgar display or the cheaper theatricalism already spoken of. Sometimes the order just described is departed from, and instead of the eight bridesmaids preceding the bride, they proceed up the side aisles in groups of four and in single file, meeting at the chancel steps and returning down the centre aisle in pairs, where they meet the bride about half-way down. Here the couples divide, standing on either side of the aisle, while the bride and her escort pass between, the bridesmaids re-forming and following after. The order is changed for the ushers also, who, in the instance just given, precede the bridesmaids up the side aisles, remaining at the chancel to await the procession; re-forming the moment it has passed between them. When the clergyman arrives at that part of the service where he asks the question "Who giveth this woman to be married

to this man? " the father or other near relative whose duty it is to give the bride away, advances and, taking her right hand, places it in that of the clergyman, who in turn gives it into the right hand of the bridegroom. This duty done, the father, or whoever takes his place, will leave the bridal party and join the bride's family in the pew reserved for their use.

Should the widowed mother of the bride give her away, she will merely rise from her seat and bow her consent. Here also there is a variation of order, for occasionally it is so arranged that the bride retains her father's arm, staying by his side until the promises are made. When taking her hand from his arm he places it tenderly in the hand of the bridegroom. While this procedure varies from the traditional custom it has a certain charm in the sentiment which it conveys. But it is with the ceremony of the ring that the climax of interest is reached. This has been in the care of the best man, who will, when the clergyman comes to the " plighting of the troth and giving of the ring," take it from his pocket and hand it to the bridegroom. Just before this, however, the bride and bridegroom have clasped hands, the bride's gloves and bouquet being held by the maid of honor, who must be in readiness to receive them. The best man having given the

ring to the bridegroom, that individual immediately passes it over to the bride, who in turn hands it to the clergyman, who then completes the circle by giving it back again to the bridegroom, who places it upon the fourth finger of the bride's left hand.

THE WEDDING-RING

The wedding-ring is always of plain gold with the initials of the bride and bridegroom, together with the date of marriage engraved on its inside. Tradition states that the fourth finger of the left hand was chosen to wear the ring, because it was supposed that a nerve connected that finger directly with the heart. Of late some have held that the word " obey " in the marriage service is an anachronism absolutely foreign to the position of woman in this twentieth century. This may or may not be so, according to the point of view, but to the great majority of American women at least the word is nothing to quibble about. It is still true that the American girl is a helpmeet to her husband in the highest sense of the word, and that the word " obey " has not by any means the same implication as in those parts of the world where the woman is merely a chattel, having but a comparative value with her lord and master's horse and dog. In any event, it is not likely

that the average bride for a long time to come will give the matter much serious thought. The old and charming custom of the young husband kissing his bride immediately after the words "I pronounce you man and wife" is now entirely out of fashion. At the end of the ceremony the clergyman congratulates the couple. It is still the custom to-day in England for the clergyman to make a few remarks regarding the responsibilities to be assumed, closing with a few words of fatherly advice; but in the ritualistic churches of America such a thing rarely happens. This rule varies among churches of different communions, obtaining preferably where an officiating minister has had close pastoral relations with the bride's or bridegroom's family. Sometimes it happens that the same minister has married the parents, baptized the child, prepared it for its first communion, and exercised a spiritual fatherhood which is now culminating in another marriage. Under these circumstances it is only natural that the minister will be expected to add a few words to the regular service. The bridal procession turns from the altar and proceeds down the aisle in reverse order to that in which they enter. Strictly speaking, the friends and relatives of the bridal party should retain their seats until the procession reaches the church vestibule.

Before commencing the recessional the maid of honor will either part or remove the veil which thus far has covered the bride's face, and at the same time so manipulate her train that it will hang properly. Arriving at the vestibule, the families of the bride and bridegroom are then released, and the entire party proceeds to the bride's house, the bride and bridegroom driving away together. In order that the bridal coach may be ready to receive the newly married pair, the best man follows the clergyman into the vestry and hurries down the side aisle or through the basement of the church door, where he may ascertain that everything is in readiness and at the same time give to the bridegroom his hat and coat. When the party arrives at the house of the bride the best man and the ushers at once take up the duty of presenting the guests to the bridal pair.

In England, and occasionally in this country where the marriage is solemnized in a ritualistic church, the bridal party first goes into the vestry before leaving the church and the names are signed in the church records, as also those of the witnesses. If the church should possess a peal of bells, which is not unfrequently the case, a very suggestive and effective coloring may be given to the entire affair by having the bells rung after the service. There is a light-

hearted happiness about the peal of the church bells that appeals to the most stolid temperament and adds a touch of festivity that is indescribably suggestive of happy hearts and bright hopes.

There may be a wedding breakfast or a wedding reception, according to the time at which the marriage occurs, the reception, of course, having the advantage of permitting the entertaining of many more friends than can be accommodated at breakfast; hence the popularity of the afternoon wedding.

A popular custom is for the members of both families and the bridal attendants and the guests of the occasion to enter their names in a register specially provided for that occasion, the signatures of the newly married pair being entered first. The best man will make this his special province, and will see to it that every facility is provided. It is doubtful whether the newly married pair will have any more valuable souvenir than this book, which, when bound in white and decorated with the arms or initials of the bride and bridegroom, is as artistic a souvenir as it is valuable.

After the bride and bridegroom's parents and the bridal attendants generally have expressed their love and congratulations, the bridesmaids take up their position with the young couple

and their parents in some easily accessible place and the congratulations of friends are received. Half the bridesmaids place themselves at the right hand of the bride and the rest on the left of the bridegroom; the bride's mother is the supreme hostess, and the parents of the bridegroom are the guests of honor. After being presented or offering their congratulations the guests will move about the room as occasion may demand, but the bridal pair will keep their places.

In receiving congratulations the bride extends her hand with warm cordiality, and should any of her personal friends be unknown to her husband, she should later see these brought in order to present them.

KISSING AT WEDDINGS

Formerly indiscriminate kissing was a most conspicuous feature of a wedding, and those who had not succeeded in getting sufficiently near the bride during her progress from the altar to her carriage invariably forced their generally unwelcome salutation on the unfortunate bride at her home reception. Fortunately this fashion is no longer in vogue, and, in fact, is very generally condemned. The bride's mother may sometimes intercept her newly married daughter in the aisle on the way

from the altar, and the two may embrace, for surely the kiss of a mother to a child who has just taken upon herself the tremendous responsibility, which the mother knows so well, may be regarded as the natural expression of a mother's heart. This exception should by no means be used as a precedent for the general hugging—nay, mobbing—of the bride, which characterizes weddings where this unpleasant liberty is permitted.

MUSIC

A marriage festivity would scarcely be complete without music of some sort. This feature, like everything else, will depend on the scope of the reception or breakfast; but when the reception is held in a private house it is well to remember that a few instruments with the piano, partially hidden in some inconspicuous place, will serve every purpose. The volume of sound should not be such as to make ordinary conversation difficult, and in the close confines of the average household reception rooms this is very apt to be the case. Much that has been written on the subject of " Music " in the chapter on " Balls " will be found to apply to weddings. A very good combination is the harp, violin, and flute; or harp, violin, and 'cello, strengthened, if necessary, by the addition of the flute. In the majority of places, how-

ever, a harp is not to be obtained, but the piano, in any case, will be far more useful.

REFRESHMENTS

This subject will be found more extensively treated under the heading of Wedding Breakfasts, Luncheons, etc. But it will be well in passing to point out that an amply supplied table, artistically decorated, is a very important feature of every wedding reception. Champagne is almost invariably served. After a little while the bride and groom will have personally met most of their guests and will then go to the dining-room, whereupon the best man will propose their health, the guests standing, glasses in hand. The central personages of the function are then pledged to long life and happiness, after which they may retire to make the necessary preparations for their journey.

THE DEPARTURE

Custom has always assigned the maid of honor, and sometimes the first bridesmaid, to the task of assisting in preparation of the bride for her journey. Sometimes all the bridesmaids share, but of late this is omitted, and the bride has been left to the care of her own maid or near relatives, the bridesmaids watching for her reappearance.

Placed upon a little table in the hall will be found a number of tiny white boxes containing slices of wedding-cake, which guests leaving the house are expected to take with them, unless a man- or maid-servant has been specially detailed for the work of distribution. The bridegroom will also change his clothes and, together with the bridesmaids, relatives, and friends, stands at the foot of the staircase to await his bride. Her appearance is the occasion for another general welcome. The ceremony of the bridal bouquet may now take place. The bridesmaids with outstretched hands try to catch the bouquet which the bride throws towards them, for, according to the traditional legend, the maid who is successful will surely be the next bride. The custom of throwing rice after a departing couple is gradually being abandoned in favor of the far more beautiful practice of showering the bride with loose flowers. The rice custom is a Chinese idea, symbolical of good wishes for health and prosperity, but the vulgar abuse, which was often attended with injurious and always with unpleasant results, has brought it into disrepute. Similarly a white slipper, significant of luck, is usually thrown after the pair; but this also had led to extremes.

HONEYMOON

In our country it is greatly becoming the practice among the " Smart Set " to follow the English practice and spend the honeymoon at a friend's country house. But with the vast majority of American families, the country house is the town house as well, so that it would scarcely be possible to take possession of a friend's house for honeymoon purposes under such circumstances. The more fortunate, so far as the possession of this world's goods is concerned, will make a trip to Europe; still others, if the season of the year is suitable, to the many magnificently interesting localities in their own country.

The length of time spent on the honeymoon will naturally be dependent on circumstances, and may be anything from a week to a month, staying at some nearby place in the mountains or at the seaside. As a matter of fact, the place and duration of a honeymoon cannot be dictated either by custom or fashion, and if the young people content themselves with enjoying that which they can comfortably afford, they will be doing the correct thing.

THE HOUSE WEDDING

Although lacking the stately dignity and ecclesiastical environment of a church wedding, with its ordered ritual and impressive vestments, the house wedding has a charm which is entirely its own, a charm wherein modesty and simplicity find their loftiest expression in an ideal and touching ceremony performed in the midst of surroundings which have been a part of the bride's girl life.

If the ceremony takes place in the country the reception may be converted into a very charming outdoor affair or lawn party, while in the city a generous use of flowers will make the most ordinary household belongings bright and cheery. The one great drawback to a house wedding is the economy of space which becomes necessary. The bridegroom, best man, and clergyman can very easily share the one room which must be put at their disposal, and there should be another for the bride and her attendants. The usual order of the ceremony is to hold the wedding in the drawing-room or reception room, from which every inconvenient article of furniture has been removed, and in which sometimes a temporary altar is erected, although this more often than not is omitted, on the score of its theatrical effect. The guests

are then assembled, care being taken to see that a right of way is maintained so that the bridal party may enter and advance toward the clergyman without being crowded. A plan usually adopted is for two ushers to measure off an aisle with strong white ribbon. The clergyman takes his position in an open place facing the company, the bridegroom and best man standing at his left awaiting the bride. The bridal procession will enter from the farthest part of the room, preceded by the ushers, after whom follow the bridesmaids, the maid of honor, and, last of all, the bride, with her father or nearest male relative.

At the majority of house weddings, however, there are neither bridesmaids nor maids of honor, some one intimate friend acting as attendant. After the ceremony has been performed the clergyman congratulates the newly married pair and surrenders his place to the young couple, who face the assembly to receive the congratulations of their parents, relatives, and friends, who in turn wish them all happiness.

In brief, all the details of ceremony which have been described for the church wedding, may be adopted more or less easily, according to circumstances, for a house wedding.

AN OUT-OF-DOORS WEDDING

Not unfrequently there occurs an "open-air" wedding, when the ceremony is performed in some favorite nook under the trees. Usually, this only happens when the bride's home is in the country, and the grounds attached to the house are sufficiently ample to give a broad, natural background. Much can be said in its favor, for certainly there can be no crowding or vitiated atmosphere, and the natural surroundings of trees and flowers, "Nature's vestments in God's cathedral," make the best decorations possible. The wedding breakfast, or other refreshments, could be served upon little tables scattered about the lawn, and the musicians placed on an improvised platform, or in a marquee, would be sufficiently in evidence to brighten the affair.

Dancing rarely occurs except at an evening wedding, and not always even then. It is correct etiquette for the bride to lead the dancing, having the groom's best man for her partner, the groom following with the maid of honor. Sometimes it is preferred to have the bride and groom open the ball.

A SECOND MARRIAGE

Ordinarily, the wedding of a widow-bride should be much quieter and far less elaborate than was her first wedding—but here again it is possible to conceive of exceptions. She must not wear a white gown, veil, and orange blossoms, but instead don a visiting costume. She is not attended by bridesmaids, although she may have a maid or matron of honor. In the case of a second marriage, one of the most delicate problems is the question of invitations. It is to be presumed, however, that the lady in the case will have definite views as to who ought to be there; but with regard to her past husband's family, unless they are avowedly antagonistic to her second marriage, she should be careful to give them places of honor at the ceremony.

DECORATIONS

Palms and flowers, easily hired for the occasion, together with flowering plants, if they are tastefully disposed, will be found far more effective and certainly far more economical than cut flowers. The decorative inventiveness of the average girl will easily suggest a scheme of decorations that will best suit the room in which the ceremony is to be held, if it is to be a house wedding. If it is to be a church wedding, the

decorating of the chancel, altar, altar-rail, choir stalls, and possibly the pews of the families immediately concerned, might be made to constitute a very pleasant evening's enjoyment on the part of the bride and groom's young friends; although ordinarily the task is committed to a florist hired for the occasion. House decorations should be marked by great simplicity, for it should be remembered that the bride is the central ornament, and to have the flower-scheme obtruding itself on every one's attention is to mar the effect of the whole. Where space permits, a part of the room is set aside to represent a miniature chapel, or else a bow window is turned into a bower. Floral wedding bells or other set pieces are no longer employed. It has already been stated that the tendency in " churchy " house decoration is to the theatrical, but with the exercise of a little common sense and the application of good taste this can be avoided.

THE REHEARSAL

Next in importance to the wedding ceremony is the rehearsal. The more elaborate the function the more necessary will be the drill for it. Of course most of this work can be gone over at home, but whenever possible the church should be secured for one final rehearsal.

Many priests will not permit such a use of their church, but the majority of the sectarian bodies are far more liberal. In any case, a little skilful diplomacy will find the way to a compromise with the most obdurate clergyman. One of the main reasons for a church rehearsal is that frequently the bridal party will include individuals who are not acquainted with the ritual and ceremony of the church in which the wedding is to take place, and for such a rehearsal is an absolute necessity. The church rehearsal, however, should not be made the occasion of a little spree. High spirits are very natural on such an occasion, but they should not find vent in the sacred edifice. Even though the building be a tumble-down barn, if it has been dedicated to the service of God it is His house, and the place "Wherein His Honor dwelleth." After the rehearsal, and at the bride's house, refreshments and a generally good time will be in order.

THE PRIVILEGES OF A BRIDE

Time was, when our country was very young, and the local communities very small, that a wedding was the affair of the whole district. It levelled what few distinctions were known in those days, and converted the homeliest of maidens into the most beautiful of brides, the

interest of the community only reaching its climax on the first Sunday after the wedding-day, when the young bride blushingly took her place among the matrons, who henceforth were to be her friends and neighbors. Not the least of the privileges was the right to choose the minister's text on that occasion, although this right was not always insisted upon. In the case of Miss Abby Smith, however, the bride availed herself of her right to the great undoing of her pastor. Miss Abby was the frolic-loving bride of John Adams, and the consternation of the New England minister may be imagined when he read the text selected for his discourse by the statesman's bride:

"John came, neither eating nor drinking, and they say, He hath a devil!"

Enough of this old-time courtesy to the bride still remains with our modern society to give her a temporary social precedence, during which period she is the guest of honor wherever she is invited, and at dinners, or wherever formal refreshments are served, she is taken in by her host. Naturally, a great deal depends on the size of the locality, for it would be obviously impossible, in cities where brides are practically an everyday occurrence, to give them much more than passing recognition. In smaller towns the reigning period of a bride

may be for any length of time up to three months. On the conclusion of the honeymoon the bride is expected to issue invitations for certain reception days to enable her friends to call and see her, and for which only the cup that cheers, etc., will be necessary. Reciprocal courtesies are not demanded to the thousand and one little social attentions showered upon a young bride.

BRIDAL PRESENTS

The bride-elect will almost invariably find herself the recipient of presents or wedding gifts of one thing or another, and she must be quick to acknowledge their receipt. Under none but the most compelling circumstances must she give this task to another. A gracefully worded note of thanks sent personally is what is required, utterly regardless of the value of the gift or the social standing of the giver. Some such outline as follows might be used:

40 Astor Place,
May 27, 1904.

DEAR MRS. LIEBLING:

Please accept my warmest thanks for the handsome dishes that have just arrived. Believe me, of all my presents, none are more ad-

mired or highly prized than yours. I hope and expect to see you on my wedding-day.

Very sincerely yours,

MARY PRESTON.

Another form, the wording of which will indicate to the reader the circumstances for which it would be used, is as follows:

The Elms,
September 20, 1905.

DEAR MR. MOORE:

Your exquisite little gift has arrived, and I cannot tell you how delighted I am at the evidence of remembrance from one so far away. Also, please accept my sincere thanks for your good wishes for my future.

Again thanking you, believe me to be yours,

VERA E. LOVETT.

A practice which in many instances is far more useful than any gift of silver plate is for the near relatives of the young couple to send their present in the form of a check. This, of course, more especially refers to the father of the bride or bridegroom, but it might with equally good taste be true of any other near relative. For any one else to send a check would be intolerably bad form, always excepting circumstances regarding which only the

young couple themselves are competent to decide. So far as displaying the wedding-gifts is concerned, custom differs. In the country they are more often than not on exhibition on the day of the wedding and during the reception, for the simple reason that there is usually no opportunity for showing them before the wedding. The gifts are displayed in a room set apart for that purpose, every article being distinguished by the card of its donor. If it is a town wedding, the gifts will be on view some afternoon two or three days before the wedding. Usually the mother of the bride sends out brief invitations on her visiting cards, asking in the friends and relatives and especially those who have sent the presents. Occasionally the donor's cards are turned face down by the side of the gift, and the number only of the gift is displayed, in which case there will quite naturally not be any further exhibition. Superstitious brides do not like to receive presents marked with their future name or initials, as this is regarded as a very unlucky omen.

THE BRIDEGROOM

Most of the duties and privileges of the bridegroom have been already related, but it remains to be added that the genuinely considerate bridegroom will make every allowance for the

preoccupation of his bride-to-be during the busy days that precede the marriage. On the wedding-day he must deny himself the pleasure of seeing her until he meets her at the altar, or before the officiating clergyman. If the wedding is at twelve o'clock, the best plan will be for him to breakfast with his best man and drive with him to the church, or, if the hour is later in the afternoon, they could take luncheon together. He will make sure that the groomsman has the ring and fee, and that every possible detail has been attended to. If it is a house wedding the two men will arrive at the house at least fifteen minutes in advance of the ceremony, and go at once to the room set apart for them. After the bride has gone to her room to change her dress, the groom hastens to exchange his wedding garments for his travelling suit. Just a word of parting advice. The sensible, well-poised man will not permit himself to be carried away by the excitement of the occasion, but will insist that, so far as he is concerned at least, there shall not be any display of extravagance or elaborateness of expense that would be inconsistent with his financial or social status, or that would be burdensome to him to maintain.

THE WEDDING BREAKFAST

The wedding breakfast is not usually undertaken except by people of large means and ample house accommodations. If it is given at all, the list of invited guests will be closely limited to the relatives and particular friends of the two families. Music will be supplied.

Men-servants in evening livery will look after the wants of the guests. A special table, elaborately decorated and served, will be set apart for the bridal party, but, with this sole exception, all the tables are open to whoever claims them. The affair is informal to the extent that no order of precedence is observed in the matter of location or service. The bridal party does not enter the breakfast room until all the guests are assembled, after which the procession to the feast is formed, the bridal couple leading, followed by the ushers and maids of honor, the bride's father with the groom's mother, or nearest female relative, and finally, the guests in general. The hostess, of necessity, will be last, for it is her duty to see that no woman is without an escort. The breakfast differs from the dinner in the matter of escorting the lady, seeing that she does not take the arm of her escort. When the bride cuts the cake, the guests at the bridal table are served first, al-

though this is rarely done at a breakfast, the little boxes already described and served in the hall answering the necessary purpose. When a wedding takes place before two o'clock, luncheon follows as a matter of course. After that hour it would be followed by a reception tea.

THE WEDDING LUNCHEON

is usually a sitting-down affair. During the summer months a cold luncheon is invariably given, the dishes, etc., being handed by servants. Chicken and lobster in mayonnaise and aspic; oysters in various ways; salads of all kinds—fish, fowl, and fruit; tongue and choice ham; sandwiches and hot rolls; creams, jellies, ices, elaborate confectionery, and wedding cake.

Champagne or iced cup is supposed to go with any of the before-mentioned dainties better than chocolate or coffee, and thus the guests usually commence with champagne and conclude with coffee later on. If possible, it will be far nicer to set apart another room for the chocolate and coffee, ices, etc.; otherwise they would be served at a separate table in the luncheon room.

CORRESPONDENCE

The keynote of successful letter-writing is sincerity, and in this age of hurry one may almost say that the second greatest virtue in a correspondent is brevity. At the same time a certain amount of punctiliousness is called for in our communications to strangers, nor should the barriers of a proper reserve and dignity be altogether forgotten in the offhand letters one writes daily to familiar friends.

There is an etiquette of correspondence just as inflexible as is the etiquette of the dinner table or of any social function. To betray a lack of knowledge of what is correct in this particular is to commit the unpardonable sin and to invite social ostracism. As in all things else, changes are continually occurring in regard to the styles of stationery used, methods of expression, and general style of composition. Letters written half a century ago have a stiffness and formality which would seem entirely out of place in the present age. The more naturally one expresses one's self the more attractive epistolary correspondence is apt to prove. An easy and graceful style in

writing is sometimes instinctive, but more often is the result of careful and elaborate practice.

The sins of commission being more important than the sins of omission in this direction, attention should be directed to the following improprieties often committed by the careless or illiterate writer.

Do not use slang. Omit foreign words and phrases—they savor of affectation. "Don't" and "reckoned" are not considered elegant English. "Got" is without the pale. Cultivate your best style of penmanship, as it is no longer considered aristocratic to scrawl. See that your stationery is both neat and clean. Be careful not to mix up "who" and "whom." This is an error so common with correspondents that reference to it seems to be indispensable. "Who" is the nominative, and "whom" the objective form. "To whom have you sent the money?"—not "Who have you sent the money to?" "Who do men say that I am?" is correct, because the nominative is used after the verb "to be." Never use the "and" sign in a letter, but always write the word out. Never close the letter with "Yours, etc." It is bad form. Be courteous in writing as you would in speech. Attempt no rhetorical display in a simple letter; reserve it for your essays. To write "very truly" or "very sin-

cerely " without the addition of " yours " suggests a lack of good breeding as well as defective education. The " yours " should come last.

Stationery.—It is quite customary nowadays to be particular about one's stationery, and, on the part of many, to make it as characteristic as possible of the owner. Where the crest or monogram is not used, the street, club, or country-place address is printed either in German or old English text, or in a simple and clear type conspicuous only for its neatness. Many of the most particular persons adhere rigidly to plain white paper, usually preferring the Belfast linen, than which scarcely anything can be found more conformable to the rules of good taste. Where colors are used they should in all cases be of the " invisible " or subdued tints, under which conditions certain shades of gray, blue, and lavender, even salmon, are permissible. Anything glaring in the way of color should be strictly tabooed. The pure, unwoven linen paper, resembling parchment, is much in favor. French papers of light weight and overland mail are used for foreign letters.

The Use of Family Crests is daily becoming more popular in this country. Monograms also are used to a certain extent. There is no excuse for a vulgar display of either crest or

monogram. If one or the other be used, it should be small and of inconspicuous color.

Women as a rule are apt to run to more extravagance in their stationery than men, but they should guard themselves carefully against bizarre effects, which only afford ground for criticism from persons of taste.

For the country house or club there is often, in addition to the engraved name and initials, the address of the nearest post office, express office, and telephone station. It is also customary to have the writing paper for private yachts and important camps stamped with a design illustrative of the quarters occupied. Sometimes a pretty motto, with the name of the boat or camp, is substituted.

It should be superfluous to have to state that a gentleman will not use his business stationery for social correspondence. Members of clubs usually find a supply of stationery at their disposal which it is correct to use for answering social letters. Letter paper should never be ruled, and should be of a size to fold once into the envelope. Occasionally the monogram, crest, or address is printed on the flap of the envelope, and there is no objection to this from the point of good taste.

The Stationery used by Persons in Mourning is no longer regulated by an elaborate system

of different depths of border, a medium depth matching that on the cards used by widow, orphan, or other bereaved blood relative being considered correct form. This black-edged paper is used as long as mourning is worn. The same rule applies to the stationery of a widower as to that of a widow, or any close relative. Addresses, monograms, or crests on mourning stationery are necessarily printed or embossed in black.

The Use of Postal Cards for purposes of social communication is not by any means significant of good taste, except when used for the most impersonal purposes. Postal cards may be utilized for the announcements of meetings of committees and societies, or the terse conveyance of some trivial intimation, but to make them the vehicle for the expression of private affairs is inexcusable. Whenever used, the customary " My Dear " is omitted and the initials merely used as a signature, or the initials of first names, with surname in full.

It was formerly fashionable to *use the Third Person* in all formal correspondence with tradesmen, servants, and with persons who were strangers. It was also used where especial stiffness was desired between equals, to emphasize some animosity prevailing between the correspondents. The custom has become al-

most obsolete now among persons of refinement, and only antiquated individuals attempt such starchy commencements as " Mrs. Jordan Jones presents her compliments and begs to ask," etc.

The new style is altogether more pleasing and amiable. Mrs. Jordan Jones, in addressing an equal either in regard to club matters, servant's references, or whatever it may be, commences with the much more natural " Dear Madam." In addressing a tradesman whom she regularly patronizes, Mrs. Jones commences " My Dear Mr. Colfax," her third-person form being used only in cases of strange tradesmen or firms, in addressing whom she may correctly say, " Mrs. Jordan Jones presents her compliments, and begs to enquire if the carriage ordered by her is ready for shipment? "

To Commence a Note or Letter according to the American form, if one wishes to be rather formal, it is customary to start with " My Dear Mr. Jardine," but where one is more intimate " Dear Mr. Jardine " would be substituted. The " My " should be dropped by the lady first when the correspondence is between members of the opposite sexes. " Dear Miss Pierrepont " may then with perfect propriety be substituted for " My Dear Miss Pierrepont." In no case will a man of breeding commence a let-

ter " Dear Miss," and where the acquaintance is of a formal character, " Madam " or " Dear Madam " is the recognized form of greeting.

The Conclusion of a Letter is a matter upon which one should be precise and accurate. Favorite forms for ending friendly communications are: " Believe me, sincerely yours," " Believe me, faithfully yours," and " Believe me, cordially yours." In conclusion one may also say: " I remain, dear Mrs. Huntley, with kind regards." Between intimates, " Affectionately yours," " Devotedly yours," and " Fondly yours " are customary phrasings, the " Yours truly " or " Very truly yours " being used for more formal correspondence.

It is incorrect to use initials, surnames, or given names only, and diminutives are inexcusable as signatures for notes or letters. The correct signature for a married woman is " Josephine Black," not " Mrs. Josephine Black," to letters of a social character. When it is necessary to convey to a correspondent the information that the writer is married, it is accomplished by writing " [Mrs. Josephine Black] " underneath the regular signature, in brackets.

Unmarried Women, who sign their names in full, as " Helen Gray," when desiring to intimate that they are maids and not widows, may

precede the name with the word "Miss" in brackets.

When writing on a matter of business to a woman with whom his acquaintance is slight, a man will conclude, "I am, my dear madam, your obedient servant." A less stilted ending is "Respectfully yours," or "Truly yours." The letter of condolence generally concludes with "I beg to remain yours to command."

Addressing the Envelope is a matter of some discrimination. Gentlemen are addressed "Josiah Thompson, Esq.," a tradesman's name being preceded by the more unpretentious "Mr.," while a servant would be addressed as plain "Jonathan James." "Miss" or "Mrs." invariably precedes the name of a woman. It is very bad form to address a woman as "Mrs. Captain So-and-So," "Mrs. Judge Burton," or "Mrs. Doctor Sayers." It is not customary for an American woman to assume her husband's honorary title. A female practising physician is addressed "Dr. Emily Harrison"; social communications are inscribed "Miss Emily Harrison" or "Mrs. Emily Harrison." A servant's letter is addressed "Mary Brennan" or "John Thompson."

Simplicity is a growing feature of social correspondence, the heavy, formal models of a generation ago having become obsolete.

An invitation to a social gathering must define the nature of the event, the time, and the place. Such invitations are usually written in the third person, but this has a rather stiff effect, and if the persons to meet are intimates and the gathering small and informal, the invitation may take the form of a familiar letter or even be given verbally.

TO ADDRESS PERSONS OF DISTINCTION

In addressing the *President of the United States,* an official letter should commence "Sir," and conclude "I have the honor to remain your most obedient servant." A social letter to the Chief Executive commences "My Dear Mr. President," and concludes "I have the honor to remain most respectfully yours." The envelope should be addressed "His Excellency, President Theodore Roosevelt."

To address the *Vice-President,* an official letter should begin "Sir," or "Dear Sir," concluding "I have, Sir, the honor to remain your most obedient servant." Or a social letter, "My Dear Mr. C.," with conclusion as to the President. The address may be preceded by "His Excellency," following which comes "The Vice-President, R. J. Davis."

An official letter to a *Justice of the Supreme Court* is couched in the same phraseology as

one to the Vice-President, and a social letter commences "Dear Mr. Justice Hanlon," concluding "Believe me truly (or sincerely) yours." The envelope is addressed "Mr. Justice C. H. Hanlon."

A Senator is officially addressed in the same manner as the Vice-President, a social letter to the same commencing "My Dear Senator Jones," and ending as one to a justice. The envelope should be inscribed "Senator John Jones," or "To the Honorable John Jones."

A Member of the House of Representatives is similarly addressed. Social communications should commence "My Dear Mr. Johnson," ending as to a justice, the envelope being inscribed "Honorable James Johnson."

An official communication to a *Member of the Cabinet* has a similar commencement and conclusion as one to a vice-president, the beginning and ending of a social letter duplicating one to a member of the House. The envelope should be inscribed "Honorable Randolph P. Maxwell, Secretary of the Treasury."

The term "Honorable" is prefixed to the address of judges, mayors, senators, representatives, and others distinguished in public life, even after their terms of office have expired.

All *Army Officers* above the grade of Lieu-

tenant should be addressed by their specific title and rank. To illustrate:

General Henry C. Corbin,
Adjutant-General,
United States Army.

" Sir " is an official form of address, " My Dear General," following the title, for an informal note or one of intimacy. Titles should never be abbreviated, as, for instance, " My Dear Genl.," for Assistant Adjutant-General.

The address should always indicate when officers are in command, as, " To Major-General Henry A. Corbin, Commanding Officer," or, " Commanding the Army of the U. S.," or, " Commander-in-Chief, Army of the United States, Washington, D. C."

A custom has been established by the War Office by which the office is addressed instead of the individual: " To the General in command of the Army of the United States," etc.

Army officers holding geographical departments are addressed " The Commanding Officer 26th U. S. Infantry "—not " Colonel commanding 26th U. S. Infantry." This would be the army form with name omitted: " Asst. Adjutant-General, 3rd Brigade, 2nd Division, Tampa, Florida."

A similar rule prevails with any officer in command—a major, colonel, captain, or lieutenant. Non-commissioned officers in the volunteer army retain their titles even when no longer under military discipline.

The Rule in the Navy is that all grades of rank under that of commander are addressed by the title of the grade, or by the simple term "Mr.," with the initials "U. S. N." after the surname.

Clerical Titles vary slightly according to the form of church government, and also with the order of degree.

The following are the forms of address and salutation for each of the leading churches:

Archbishop (Anglican): "My Lord," or "My Lord Archbishop." "May it please Your Grace." "To His Grace the Lord Archbishop."

Archbishop (Roman Catholic): "Most Reverend and Respected Sir," or "Most Reverend and Dear Sir." "To the Most Reverend Archbishop Chatteris, Archbishop of Ely."

A Bishop (Protestant or Roman Catholic): "Right Reverend and Dear Sir." "To the Right Reverend Bishop of Ely."

The word "Venerable" is placed before the name of an Archdeacon: "The Venerable Baldwin Grey, Archdeacon of Sudbury."